



THE
CHRISTIAN MOVEMENT

IN ITS RELATION TO

THE NEW LIFE

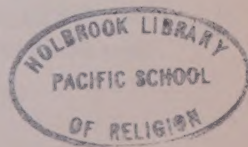
IN JAPAN

THIRD ANNUAL ISSUE

TŌKYŌ

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CHRISTIAN MOVEMENT

THE NEW LIFE

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PREFACE.

AGAIN the EDITOR must beg the indulgence of his readers for the tardiness of this pamphlet. It has been his purpose to place it before the public early in April of each year, but experience shows that a later date is more suitable. This is due to the fact that an important part of the data does not become available until toward the middle of April. Adding to this the time required by the EDITOR and the printers, it is difficult to fix the day of publication earlier than the first of June under the most favorable circumstances. This delay will result in greater freshness of information, than would be possible if the pamphlet were to appear in March or even April.

In spite of great care, a few missionary organisations have been omitted from the record of the year much to the regret of the EDITOR. These omissions were not discovered until too late to make them good.

In the *Japan Mail* of July first there is a table taken from the *Fiji Shimpō* indicating the provinces in China from which the Chinese students in Tōkyō Prefecture have come. The footing of this table represents a total of 2,641, to which apparently must be added 456 military cadets in two academies which train young men for entrance into the Government Military Academy. On page 27 of this pamphlet, the number of Chinese students is given as not less than 4,000. This statement was based upon an article in the *Chuō Shimbun*. The discrepancy is doubtless due to the fact that the *Fiji Shimpō*, apparently, limits its statement to those actually enrolled in recognised schools. It is impossible to speak with

accuracy of the number in other parts of Japan; but if one were to place the total for all Japan at 5,000, it would probably be within the mark. All parties agree that the number is rapidly increasing. According to the *Chuō Shimbun*, the number of enrolled Chinese students in the Tōkyō Prefecture increased to the extent of 777 during the first hundred days of the present year.

Unusual space is given to the *Nihon Kirisuto Kyōkwai*, (The Church of Christ in Japan), the outgrowth of the Presbyterian missions, largely because it embodies the history of a most interesting movement, namely, toward complete independence, both financial and otherwise. There may be incidents which we deem unfortunate, but the movement as a whole is full of promise, and deserves the thoughtful attention of all friends of missions.

In sending out this the third issue of THE CHRISTIAN MOVEMENT IN ITS RELATION TO THE NEW LIFE IN JAPAN, the EDITOR desires to thank those who have kindly aided him by their contributions, and not less those who by their words of appreciation of the previous issues have encouraged the hope that the pamphlet may serve in some degree to deepen the interest of the Christian world in the movement which it attempts to describe.

DANIEL CROSBY GREENE,
Editor.

Ichigaya, Tōkyō, July 18th, 1905.

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THE **CHRISTIAN MOVEMENT**

IN ITS RELATION TO
THE NEW LIFE IN JAPAN.

GENERAL SURVEY.

THE WAR.

The war with Russia has been the controlling factor in the life of Japan throughout the year. The initial successes of the Japanese forces on land and sea, which were noted in last year's survey, have been followed by a series of victories. At the close of fifteen months of aggressive warfare, those forces are in possession of southern Manchuria and have advanced northward a considerable distance beyond Mukden. The Port Arthur Fleet has been destroyed, save a few vessels which have taken refuge in neutral ports and have been dismantled, and as these pages go to press the news comes of the destruction of the combined fleets under Admiral Rojestvensky, in the Japan Sea.

In its relations with neutral powers the Government of Japan has pursued a course of moderation which has done the utmost credit to the statesmen who surround the Throne. No small irritation has arisen in connection with the use the Russian Fleet has made of French territorial waters; but so far as appears, the Japanese Foreign Office has shown a digni-

fied self-restraint. The French Government declares its purpose to maintain a strict neutrality, and it is believed there will be no enlargement of the sphere of war. It does not appear that the regulations of the French Government have been modified with reference to the present conflict, or that that Government has wilfully allowed them to be violated for the sake of favoring Russia; but the fact remains that the freedom of action allowed to belligerents under those regulations has greatly facilitated the union of the first and second Baltic fleets in the China Sea, and has resulted in embarrassment to Japan, which either the German or English rules would have prevented. It would seem that a revision of the French regulations should be made to bring them into harmony with present conditions.

As in the war with China years ago, the Japanese authorities have sought to impress upon all classes the principle that the contest in which the army and navy are engaged is not between two peoples, but between two governments representing conflicting policies and that it should not involve hostility against individuals, excepting so far as such individuals are active instruments of one policy or the other. Hence the Japanese people have been instructed that women and children and even unarmed men are to be treated with all possible consideration. The people in their turn have accepted this principle and with few, if any, exceptions are entirely loyal to it.

Accordingly the Russian prisoners of war, of whom over sixty-four thousand are actually in Japan, have received the kindest treatment possible under the circumstances. The sick and wounded among them have been the objects of the same care bestowed upon the Japanese similarly situated.

Elsewhere in this pamphlet attention will be given to some of the eleemosynary work growing out of the war and it will be found well worthy of the notice of thoughtful men. In Japan as in Europe, the fall of feudalism was followed by the

growth of a broader and nobler philanthropy, and the change in both cases is due to similar causes.

At first sight it seems a strange commentary upon our much boasted Western civilisation that it was only when Japan showed her prowess and strength upon the field of battle that she was able to win adequate recognition of her progress. There is no need, however, to compose jeremiads over the hollowness of our professed altruism. Every healthy mind is impressed by an exhibition of power. It may or may not rejoice in the occasion which gives rise to it, or in the purpose which it executes, but power is in itself impressive and always will be, and there is no reason why we should be ashamed to acknowledge it.

However, in this particular case, it is not simply, nor chiefly, the military strength displayed which has awakened the admiration of the world. No mere power of numbers or of brute force in any form could have called forth the kind of applause which Japan has deservedly won. It is rather the high intellectual and moral qualities that have marked the course of both army and navy which have most deeply moved men's souls. The leaders, availing themselves of the resources of advanced science, have evinced a power of co-ordination, and a patience of detail seldom seen before.

Steadiness of purpose, subordination of all lesser aims to one great object, humanity to friend and foe, — these have characterised the conduct of the war at every stage. An English gentleman in an eulogium upon General Nogi mentioned first of all the delicate sense of honor which led him to postpone his entry into Port Arthur until General Stoessel had sailed away, lest he should add an unnecessary pang to the distress his defeat had brought him. It was not until such qualities of mind and heart compelled attention that the world became profoundly stirred in sympathy with Japan.

DOMESTIC POLITICS.

In view of the unanimity of public opinion regarding the war, the last session of the Diet passed off quietly. Some slight reduction of the Government estimates was made as a result of discussion, but not enough to call forth any decided protest. The Budget as voted by the Diet is given below and in connection with the taxation items for the current year will be found the corresponding items for 1903-4 and 1904-5.

REVENUE FROM TAXATION.

	1903 - 4 <i>yen.</i>	1904 - 5 <i>yen.</i>	1905 - 6 <i>yen.</i>
Land Tax.....	47,845,971	70,782,184	82,284,112
Income „	6,109,809	11,397,124	18,385,886
Business „	6,604,003	11,640,202	18,153,478
<i>Sake</i> „	63,805,207	63,983,691	63,099,780
Soy „	3,328,499	4,467,451	5,149,768
Sugar „	6,077,005	14,289,387	16,457,364
Drugs „	116,976	116,976	215,487
Woven Stuffs Tax	—	2,138,661	2,183,602
Mining Tax	774,091	853,206	2,320,810
Exchange „	1,087,180	1,620,026	1,848,271
Convertible Notes Tax.	1,145,416	1,145,416	997,202
Customs Duties.....	17,200,031	19,536,062	23,981,013
Tonnage Dues	336,353	336,353	393,038
Stamp Tax	14,304,951	17,928,268	29,464,115
Communications Tax...	—	—	3,188,180
Succession Duties	—	—	4,309,596
Salt Monopoly	—	—	16,239,667
Kerosene Tax.....	—	1,238,599	—
Totals	167,735,492	221,473,606	288,671,369

REVENUE FROM STATE INDUSTRIES ETC.

<i>State Industries :—</i>		<i>yen.</i>
Posts and Telegraphs	25,712,310	
Railways	10,467,712	
Tobacco Monopoly	32,011,072	
State Forests	3,165,999	
Camphor Monopoly	1,050,916	
Sundry other Industries	1,704,884	74,112,893
From Miscellaneous Sources		2,209,870
Interest on State Funds		4,290,833
From Formosa Sinking Fund.....		—
Public Works Bonds		<u>1,742,595</u>
		82,356,191

SUMMARY OF ESTIMATED INCOME.

	<i>yen.</i>
Taxes	288,671,369
State Industries etc.	82,356,191
Extraordinary Revenue	7,435,237
Interest on Special Funds	8,000,000
Administrative Economies and	
Money diverted	1,500,000
Voluntary Contributions	<u>1,500,000</u>
	389,462,797

EXPENDITURES APART FROM WAR.

	<i>yen.</i>
Ordinary	169,060,822
Extraordinary	<u>31,363,614</u>
	210,424,436
Surplus	179,038,361
Portion of Ordinary Naval and Military Charges	
transferred to War Account	<u>30,000,000</u>
Total Surplus available for War purposes.....	209,038,361

WAR FUND FOR 1905-6.

	yen.
Budgetary Surplus in round numbers ...	299,000,000
Loans.....	<u>571,000,000</u>

WAR EXPENDITURES.

	yen.
Service of War Debts	80,000,000
Army and Navy	<u>700,000,000</u>
	780,000,000

The above statement is largely made up from a very carefully prepared analysis of the Budget which appeared in the *Japan Weekly Mail* of December 31st, 1904.

THE BUSINESS WORLD.

It will be understood that under this heading no attempt will be made to set forth a commercial history of the past year ; but it is fitting that an effort be made to illustrate somewhat fully the financial aspects of the year's history, for it will surely help the thoughtful reader to understand the spirit of the people. They have not suffered the excitement of a foreign war to divert them from their accustomed duties, but it would appear they have taken up the unaccustomed burdens imposed by the war with an energy and a fixedness of purpose which reveal traits of character hardly realised even by their best informed friends.

In the notes which compose this section the greatest help has been derived from the report of the Boards of Trade of Yokohama and Kōbe respectively. From the former, use will be made of formal quotations.

The year has shown a great increase in the value of the

foreign trade of the country, owing chiefly to the extraordinary silk crop, and indirectly no doubt, but not less really, to the still more unusual rice crop.

Regarding the one item of silk weaving, the Yokohama Report speaks as follows :—

Alarmists talked of the weaving industry being seriously hampered by the operatives being called out to defend their country, while others endeavored to show that, the railways being monopolised by the Government for the transport of troops, communication with the weaving districts would be stopped and supplies suspended. As the looms are worked almost exclusively by women, the calling out of the reserves did not in any way interrupt the industry; on the contrary, the women wage-earners had to be the more zealous when the supporters of their families were drafted for service, and weaving operatives thus increased instead of diminished. Moreover, although railway communication was at times seriously interrupted, and the transport of silk to Yokohama suspended for several days together, the material finally came to hand in larger quantities than usual, the forwarding agents naturally giving it precedence over less valuable produce. The markets abroad were also slow to appreciate another potent factor, which arose through the strict economy enjoined upon the natives by the Japanese Government. Silk apparel was largely abjured throughout the country, and many looms and operatives were thus diverted from producing silk material for home use, and turned towards the foreign trade. At first, however, the consumers in Europe, and to a greater extent in America, appeared to anticipate that supplies would be inadequate, and, therefore, following the definite outbreak of hostilities, the market was driven upward by excited buyers, until it had reached an abnormally high level in the month of May. Early in June a reaction set in, and prices took a downward course, which was practically uninterrupted until the end of November, by which time they had reached a basis 15 per cent, below the price current in May. Meanwhile, a fairly large trade had been transacted both with Europe and America, the former being spasmodic, but the latter steadily maintained. Early in December, the local market took a sharp upward turn, and prices advanced fully 5 per cent, from the lowest point touched.

In some localities, markedly Kyōto, no little suffering resulted from the rigid economy in regard to the use of silk on the part of many of the Japanese people referred to above, for it was not possible for any large portion of the weavers skilled in the production of fabrics for the native market to turn sud-

denly to other kinds of weaving. Still, taking the country as a whole, the first year does not appear to have been unprosperous in commercial circles; nor does the amount of suffering in the country from loss of employment, or scarcity of work, appear to have been relatively large.

In the capital, public improvements have been carried forward, more slowly perhaps than would otherwise have been the case, but still to a noticeable degree. The extension of the trolley system has necessitated much heavy and expensive work in regrading the steep inclines which have been a marked feature of Tōkyō streets. In the country at large, railway mileage has increased, as will seen by the accompanying table, somewhat over five per cent. Further extension is soon to be undertaken by private railways and pressure is now being brought upon the Government to hasten the completion of the great central railway system which is to mean so much to the interior provinces of Central Japan.

Where new buildings are erected in the large cities to take the place of those destroyed by fire or removed because of street improvements, they are almost universally more substantial and in every way of a higher class than those which they replace.

RAILWAYS.

	Total Mileage.		Increase over the previous year.	
	Miles.	Chains.	Miles.	Chains.
Government Railways	1,344	70	118	14
Private Railways	3,150	57	130	77
Total	4,495	47	249	11
	No.		yen.	
Government Railways (Passengers)...	34,008,286		12,592,919	
Private Railways (Passengers)	79,861,798		17,862,643	
Total	113,870,084		30,455,562	

	Tons.	yen.
Government Railways (Goods).....	3,492,622	6,374,015
Private Railways (Goods) ,.....	14,268,690	15,173,449
Total	17,761,312	21,547,464

THE RICE CROP.

Rice is still the most important of the agricultural products of Japan. It was therefore with the greatest satisfaction that the people hailed the unprecedented crop of last year, amounting according to the final figures from the Department of Agriculture and Commerce, to more than 51,401,997 koku, equivalent to rather more than 264,200,000 bushels. The average yield being 42,296,936 koku, the crop of 1904 turns out to be 21.5 per cent. above the average, and 10.6 per cent. better than the crop of 1903.

FOREIGN TRADE.

EXPORTS.

	1904. yen.	1903. yen.
<i>Manufactured Articles :—</i>		
Silk Tissues, <i>Habutai</i>	37,546,099	27,510,478
„ „ <i>Kaiki</i>	449,059	1,000,386
Silk Handkerchiefs	4,699,592	2,938,421
Cotton Tissues	7,742,121	6,874,947
Towels.....	1,374,293	953,363
Matches	9,763,860	8,473,072
Mats and Matting, Hanagoza	4,917,353	4,651,465
Porcelain and Earthenware	3,873,021	3,169,009
Lacquer Ware	1,023,313	852,683
Umbrellas, European	1,384,785	1,344,499
Cigarettes	2,512,848	2,047,993
Others	22,495,077	19,563,011
<i>Manufactured Articles, Half-wrought :—</i>		
Silk, Raw	88,740,702	74,428,907

	1904. yen.	1903. yen.
Silk Noshi and Waste	5,590,531	6,991,472
Cotton Yarns	29,268,455	31,418,614
Straw Plaits.....	5,165,613	3,787,062
Tea	12,833,836	13,935,253
Camphor	3,168,197	3,537,844
Others	23,888,966	15,138,369
<i>Raw Products :—</i>		
Coal.....	14,817,868	19,260,503
Rice	4,724,705	4,959,880
Cuttle-fish	2,665,763	2,094,499
Seaweed and cut Seaweed ..	1,246,516	1,043,599
Mushrooms (Shiitake)	1,303,221	954,320
Copper, Coarse and Refined.....	12,907,774	14,906,034
Fish Oil	766,388	1,188,015
Vegetable Wax ..	1,102,995	1,064,476
Others.....	13,277,375	15,415,269
Total	319,250,436	289,502,443

IMPORTS.

	1904. yen.	1903. yen.
<i>Group I:—</i>		
Raw Cotton.....	73,418,692	69,518,110
Cotton Yarn	343,290	766,287
Wool	9,956,071	4,811,811
Flax, Hemp, Jute, &c.	2,258,906	1,758,065
Iron Nails	1,960,054	1,509,994
Rails.....	1,696,919	2,751,972
Iron, Bar and Rod	4,301,496	3,557,942
Iron Pipes and Tubes	1,311,757	1,482,250
Other Iron and Steel.....	9,176,197	7,972,246
Indigo, Dry	2,117,677	4,350,816
Paper	3,011,096	3,064,211
Leather, Sole and Other	4,282,279	1,532,268

	1904. yen.	1903. yen.
Machinery and Engines.....	9,572,710	8,130,872
Locomotive Engines, Railway Passenger and Freight	3,205,904	2,772,811
Steam Vessels	9,319,697	1,733,427
Others	40,395,645	38,778,096
<i>Group II:—</i>		
Mousseline-de-laine	1,818,550	4,189,076
Woollen Cloths	1,771,844	2,610,394
Shirtings and Cotton Prints	3,632,095	6,679,508
Cotton Satins and Velvets.....	950,124	1,900,567
Sugar, Brown and White	23,043,008	20,966,031
Others	28,625,505	18,739,855
<i>Group III:—</i>		
Rice.....	59,716,064	51,960,272
Beans, Peas, and Pulse	8,644,002	7,993,413
Flour, Wheat	9,625,395	10,324,420
Kerosene Oil	18,201,491	11,455,697
Oil Cake.....	4,668,551	10,739,361
Others	34,142,010	15,085,746
Total	371,167,029	317,135,518

The export and import of Japan of Gold and Silver Specie and Bullion during 1904 were:—

Export. yen.	Import. yen.	Export over Import. yen.
107,795,858	33,846,655	73,849,202
	1904. yen.	1903. yen.
Total Exports.....	319,250,436	289,502,442
Total Exports from Yokohama	170,209,453	146,580,438
„ „ „ Kōbe.....	87,976,178	90,518,216
„ „ „ Ōsaka	30,790,252	18,394,998

	1904. <i>yen.</i>	1903. <i>yen.</i>
Total Imports	371,167,029	317,135,518
Total Imports to Yokohama.....	136,265,011	110,878,968
" " " Kōbe	174,855,201	154,534,013
" " " Ōsaka.....	16,977,392	16,506,488
	1902. <i>yen.</i>	1901. <i>yen.</i>
Total Exports	258,303,065	252,349,543
Total Exports from Yokohama	139,015,675	133,822,517
" " " Kōbe	74,748,143	77,206,226
" " " Ōsaka	15,050,519	12,646,293
Total Imports.....	271,731,258	255,816,645
Total Imports to Yokohama	89,292,505	88,528,419
" " " Kōbe	144,516,111	125,979,022
" " " Ōsaka	11,875,730	10,246,750

The total value of the Foreign Trade of Japan in 1904 was *yen* 690,417,465, in 1903 *yen* 606,637,960, in 1902 *yen* 530,034,323, and in 1901 *yen* 508,166,188. The total value of the Foreign Trade of Yokohama in 1904 was *yen* 306,474,464, in 1903 *yen* 257,459,406; of Kōbe and Ōsaka (for in a comparison with Yokohama the two cities should be classed together) in 1904 *yen* 310,699,023, in 1903 *yen* 279,953,715.

As a freight port Kōbe has already taken the precedence of Yokohama so far as general trade is concerned, though the fact that Yokohama enjoys the bulk of the silk trade renders the money value of her foreign trade considerably larger than that of Kōbe, whenever, as last year, the silk trade is especially flourishing. The controlling factor in the trade of Kōbe is, of course, the city of Ōsaka, the commercial emporium of Japan. Had Ōsaka possessed a suitable harbor, accessible to large ocean steamers, Kōbe would probably never have pos-

sessed any foreign trade at all. Whether Ōsaka's new harbor with its facilities for dealing with cargo and distributing it, through the old system of canals to all parts of the city, will be able to divert the now apparently well established trade of Kōbe into the new channels is a most interesting question.

THE SHIPPING OF JAPAN.

The following table shows the state of the Japanese shipping at the close of 1903 and 1904.

Size in Tons.	End of 1903.		End of 1904.	
	Ships.	Tons.	Ships.	Tons.
20 to 50	303	9,764	349	11,204
50 to 100	199	14,036	217	15,286
100 to 300	228	37,926	244	40,821
300 to 500	84	33,175	85	33,045
500 to 1,000	77	50,596	88	58,665
1,000 to 2,000	86	126,234	97	141,616
2,000 to 3,000	66	165,334	77	190,375
3,000 to 4,000	18	62,978	33	112,528
4,000 to 5,000	5	22,478	11	48,622
5,000 to 6,000	3	16,438	5	26,755
Over 6,000	19	118,305	18	112,138
Total	1,088	657,264	1,224	791,053

THE CURRENCY.

To quote again from the Yokohama Report, "The past is the seventh year of the Gold Standard of Japan, that Standard having been adopted on the first of October, 1897. On the outbreak of war with Russia fears were entertained as to the ability of Japan to maintain her Gold Standard; these fears proved groundless owing to the judicious action of the Government in raising foreign loans abroad and retaining a large portion of the proceeds in gold to secure the convertibility of their paper currency."

"At the end of 1903, the Gold Reserve of the Bank of Japan stood at *yen* 118,000,000 against a note issue of *yen* 229,000,000, and gradually declined to *yen* 68,000,030, against a note issue of *yen* 200,000,000, at the end of May 1904, when the stock was replenished by the proceeds of the Gold Loan of £ 10,000,000 raised abroad."

THE JAPANESE LOANS.

Since the outbreak of the War the Government has issued five series of exchequer bills which represent as many domestic loans. How readily they have been taken up is illustrated by the following table :

	Total subscription. <i>yen.</i>	Above Issue-price. <i>yen.</i>
First Loan (100 millions)	452,130,475	33,439,675
Second Loan (100 millions)	322,190,650	6,267,675
Third Loan (80 millions)	245,829,200	1,872,625
Fourth Loan (100 millions)	485,550,150	77,017,325
* Fifth Loan (100 millions)	498,261,225	29,437,275

The exact figures relating to the Fourth Domestic Loan are these :—

	<i>yen.</i>
Total subscriptions	485,550,150
Total above issue-price	77,017,325
Total at issue price	408,532,825
Subscriptions from foreigners	91,000,000
Foreign subscriptions above issue-price	50,000,000

The foreign loans have been three: for £ 10,000,000, £ 12,000,000, and £ 30,000,000, respectively. Each of these found a ready market and was greatly over subscribed.

* These figures are those published May 11th.

THE RESOURCES OF JAPAN.

Doubt is often cast upon the ability of Japan to maintain the rate of progress indicated by the census of the past few years. Some even assert that she has nearly reached the limit of her industrial and commercial expansion. The statistics of her export trade do not, however, support this gloomy view, as will be seen by the preceding article. Careful observation of the life of the interior towns and cities tends to confirm the favorable impression created by the published statements of the Government and boards of trade.

Naturally the large number of men called out for military service has, theoretically at least, diminished the productive power of the nation. Assuming that the work of supplying the Army and Navy represents a percentage of the population about equal to the army on the peace footing, including the partial service of the reserves, the additional tax upon the labor of the country due to the war might be roughly estimated at two and a half per cent, that is to say, one in forty of the total population. This is certainly a heavy tax, but it is not nearly so heavy as that which the Northern States sustained during the Civil War in America, and there are certain special reasons why Japan should bear this tax more easily than most Western lands.

In the first place, it should be noted that the labor market in Japan has been so far over stocked that there has been for many years a considerable emigration to Korea, Hawaii, the United States, British Columbia, and elsewhere. These emigrants have been for the most part able-bodied and the proportion of women has been small.

Again, there is in Japan opportunity for largely increasing the efficiency of labor which does not exist in the same degree in Western lands. The Japanese are certainly an industrious

people, but their physical powers are often used most wastefully. There is hardly a department of industry in which the number of employes might not be greatly reduced, provided the labor of those who remain could be used with greater economy. Such economy is being gradually secured by the introduction of improved appliances, especially tools and the lighter forms of machinery, like sewing machines, lathes etc.

Improved roads have been of great service also, because they have led to the use of wheeled vehicles to an extent hardly dreamed of a few years ago. There were until recent years wide districts where carts were almost unknown and all transportation was on the backs of men or beasts. Into some of these backward districts railways have penetrated, and in all, the improvement of roads has greatly multiplied the traffic. The railway system is growing continually, though the rate of growth has been reduced because of the war.

In the farming districts a movement is on foot for laying out anew the tillage lands which by increasing the size of the fields makes possible the use of plough and harrow where before the farmer was fain to content himself with spade and hoe.

Still further, agricultural, technical, and commercial schools are found in every prefecture and some of them have reached a high degree of efficiency. They are leading to improved methods and, of course, increase the fruitfulness of labor. One result of these schools is the movement above referred to for a replotting of the fields in many places. It has already led to an increased acreage, varying from three to ten per cent.

The whole field of agriculture is being most carefully studied and statistics show a gradual increase of production due to the introduction of scientific methods. Probably no government in the world is doing more than, and very few are doing as much as, Japan to increase the intelligence of the working classes.

But this is not all, there is a constant growth in moral

strength. The military correspondent of the *London Times* recently said, in enumerating the causes of Japan's military successes:—[She succeeded] “because the moral forces within the nation doubled and trebled material strength.” One in close contact with the people must recognise that these forces are working in every department of social life. They became especially conspicuous at the close of the war with China and bore fruit in the rapid growth of foreign and domestic trade, as well as of the tributary industries. The system of education was also extended and the proportion of the population in attendance upon the schools of various grades was greatly increased.

It is impossible in the space allotted for this article to illustrate adequately the stimulus resulting from that war, but the following statistics, commercial and educational, will help the reader to understand how responsive the Japanese have been and how rapidly their latent energies have been brought into play. The war closed in 1895.

The writer counts it as a great privilege that he had the opportunity to associate himself at that crisis in Japan's history with the editorial staff of a Japanese political magazine. For more than a year every article passed under his eye and he came to understand, as he could not otherwise have done, the stimulating force of the new national aspirations. There is reason to believe that the present war will prove a still greater stimulus and will serve to bring into play, in a yet larger degree, the till now latent resources of the people.

PERCENTAGE OF CHILDREN OF SCHOOL AGE IN
COMMON SCHOOLS.

	Boys.	Girls.	Boys and Girls.
1895	76.65	43.87	61.24
1896	79.00	47.54	64.22
1897	80.67	50.86	56.65
1898	82.42	53.73	68.91
1899	85.06	59.04	72.75

	Boys.	Girls.	Boys and Girls.
1900	90.35	71.73	81.48
1901	93.78	81.80	88.05
1902	95.80	87.00	91.57
1903	96.59	89.58	93.23

FOREIGN TRADE.

	Exports.	Imports.	Total.
1894	113,703,676	121,691,501	235,395,177
1895	137,481,938	138,683,270	276,165,208
1896	131,114,713	188,673,372	319,788,085
1897	177,847,923	274,061,205	451,909,128
1898	181,040,260	341,583,673	522,623,933
1899	229,465,879	243,287,787	472,753,666
1900	220,123,137	326,899,993	547,023,130
1901	271,643,912	294,998,889	566,642,801
1902	281,671,889	300,909,911	582,581,800
1903	311,212,851	332,119,495	643,332,346

Note.—These statistics are taken from the *Tokei Nenkan*, the official Manual of the Census, published in January of this year. It will be noticed that the figures for the last three years do not agree with those quoted from the Yokohama trade report on page 12. The Census Manual, however, being published nearly a year later than the preliminary reports upon which the boards of trade are forced to rely for their annual statements, represents the more careful sifting of the official returns.

The national growth to which Japan looks forward is to be no hap-hazard increase of material resources, but it is to have its root in popular education and is to be stimulated at every step by the open door of opportunity displayed in the sight of even the humblest pupil in the country schools. All will not enter that open door, that goes without saying, but some will, and their zeal and ambition will inevitably raise the standard of activity even for those who lag behind and content themselves with a lowly sphere.

THE NEW LIFE IN JAPAN.

Since the opening of Japan, the attention of the Western world has been almost exclusively directed to the picturesque side of the life of her people. Special features of that life which present a sharp contrast to the life of the West have been, not unnaturally, singled out for description and they have been so excessively emphasised as to give an altogether distorted view of the Japanese people: The deep undercurrents of their life have been ignored, or if not ignored they have been described after the manner of one who attempts to portray the life of our ancestors in the far off prehistoric times. In other words, the current descriptions of the inner life of the Japanese are not the result of direct personal observation or of a careful study of the history of the people, not even of the history of recent times, which is easily accessible to those who will take the trouble to learn the language.

The history of the restoration period, which contains the key to the marvels of the new life, is but superficially known. How many foreigners are there who have made the attempt to reconstruct the life of the Tokugawa regime with its rigid absolutism and the draconian severity of its laws? How many know anything of the conflict of opinions which preceded the Restoration and the origin of that overwhelming public sentiment which forced the *daimyō* into the background and the younger *samurai* to the front?

Count Okuma in his most interesting *Sekijitsu-dan*, a title which may be freely rendered *Reminiscences*, claims that the *daimyō* of the day were not at the bottom hostile to the Tokugawa dynasty. They had their quarrels with the Shōgun and opposed his interference with local affairs, but they would have been quite content to live and let live had not the young upstarts among their retainers imbibed new ideas which no

counsels of the elders and no efforts of the class governments could restrain. They had learned a distrust of the narrow Chinese philosophy as represented by Shushi's interpretation of the Classics, with which the Tokugawas and their chief followers sought to fetter the minds of the young. They could not follow the logic of those, in Saga for example, who reasoned that they owed allegiance to no one who had never paid homage to Nabeshima, the provincial lord. The cry of *Kinnō* (reverence for the Emperor) was heard on every hand and opened the way at once for a broader and nobler patriotism and revealed the promise of a stronger and more effective national life. They could see no reason in the nature of things why certain clans should punish with death a traveller who ventured upon their territory, or why others should visit with the same dread penalty those who, even as the result of conflagration or shipwreck, had lost their travelling passports.

Old customs were put to the test of reason, and when, after the restoration movement had gained some headway, Shungaku, the Daimyō of Echizen, proposed, as the novelist Tokutomi says, to "put new wine into old bottles," by making the Shōgun an hereditary prime minister, these same young men failed to see why His Imperial Majesty should not be left free to choose his counsellors and ministers from among those who in his wisdom he thought best fitted to guide or execute the Imperial will.

In other words, they demanded in the new regime, liberty and opportunity without regard to birth and social position; that the conditions of political preferment should be not rank nor hereditary considerations of any kind, but simply ability and moral fitness. They gained their point. The Restoration was the entrance into a new world. The more the history of the time is studied the more impressive becomes the contrast between the old life and the new.

Neither did the change affect the *samurai* alone. In the

new school readers published by the Department of Education, the emancipation of the common people from the dominance of the upper classes is taken as one of the striking indices of the social revolution. The writer not long ago asked a plain country woman which she liked better, the old life or the new. She answered promptly and with emphasis, "The new." And why, "Because I do not have to work for nothing now." Her life to the ordinary tourist might seem unchanged, but she had become mistress of her time and strength, and her life had become larger and happier; it was lived in a new world. Women like her have seen their sons push their way through the primary, middle, and higher schools, enter the University win distinction for scholarship and graduate as honor men, ready to compete with nobles and *samurai* for the highest positions of state. In these war times many a farmer's, or possibly even a coolie's wife has read in the papers with glistening eyes the glowing words of praise bestowed upon her son for the self-sacrificing courage with which he has led his company, or his regiment it may be, into the thickest of the fight at Port Arthur or at Mukden.

Naturally the *samurai* gathered, in some respects, the earliest fruits of the new regime. They had, one might almost say, the monopoly of education and administrative experience, or, if young, in place of experience they had at least the traditions of an ancestry of administrators. But here it must be borne in mind, that it was not, for the most part, the *samurai* of highest rank who bore the burden of the revolution, it was rather those of lowlier birth, who took the real leadership of the nation under the direct rule of His Majesty.

We need not deny, indeed it would be foolish to deny, the high value of the old civilisation. It deserves a far more careful study than has yet been given it; but however profound that study, it will not reveal the whole secret of the new civilisation. The new civilisation has an element of power

which the old did not know, and that element is not merely, nor chiefly, to be found in the fresh and abundant knowledge which has come from the West ; it is rather to be found in the unwonted freedom of thought and action. Liberation of mind and equality of opportunity are the truly characteristic features of the new regime.

It is strange that with the fruits of the French Revolution in full view, men should fail to see the close parallel which Japan's recent history reveals. An Austrian statesman is reported to have said, referring to the stirring scenes of 1848 :— "To have lived through such a time is in itself something grand, and not to be compared with anything else ; more emotional and more elevating than the greatest experience a man is able to go through. Every day there was a new sensation of some sort ; every hour saw the blasting of a hope or its fulfilment." Through such an experience Japan has passed. Not less than Germany she has had her period of storm and stress, and under its stimulus her people have been impelled to an exertion probably unique in her history. This ethical stimulus it is which has made possible the successes in peace and war which have won for Japan a proud place among the great powers of the world.

It has been said that Turanian races are capable of civilisation up to a certain point, but that they do not have the ability to rise beyond it or even to maintain the standard once achieved ; but is that a fair statement ? Even if this be true as an historical deduction, is it so certain that the difficulty has been in any proper sense the result of distinctively racial causes ? The rigidity of the feudal system was no less injurious to social progress in Japan than in Europe. It was broken in Europe and in Japan by a growing sense of the worth of the individual man, which created a demand for personal liberty and opportunity for social advancement, a demand so stern and imperative that it could not be refused. The opportunity thus

granted insured a constant renewal of life and strength in the upper ranks, both in society and in the government. This steady renewal of life it is which in all lands where it finds place gives promise, not of permanence merely, but of continued advancement.

EDUCATION.

PROGRESS IN EDUCATION.*

Quoting from the Annual White Book on education, which is just out and covers a period of twelve months commencing with March 1903, the *Nichi Nichi* places the number of the primary schools, including branch schools, extant in the empire at 27,138 and that of teachers at 108,360, with 5,084,099 pupils under them, this last number being at the ratio of 93.23 per centum as against the total number of school-age children in the country. The ratio when classified according to sex shows that 96.59 out of every 100 boys and 89.58 out of girls of school age are attending schools. The statistics of the provinces and localities show that the percentage is from 85 to 90 in Hokkaido and 80 to 85 even in Okinawa (Loochoo). The combined ratios of the two sexes in the past were 29 per cent. in 1873, 51 in 1883, and 59 in 1893, which leaped to 93.23 in 1903. It will be seen from these figures how great was the result of the Japan-China war on the education of the country, as on everything else; for it is principally since that national awakening that the sudden rise in the percentage has taken place. Interesting and instructive are the ratios when classified by the sexes. The boys' percentage was 40 against the 15 of the girls' in 1873, showing an average difference of 24 in the

* In spite of the fact that the above article involves the repetition of statistics given on an earlier page, it has seemed fitting to insert it here.

percentage; but this difference dwindled down to only 7 in 1903. Coming to the middle schools and the institutes of special studies, the journal notes that in 1901 thirty-six thousand students attended the industrial schools scattered over the country, but their number rose to 95,000 in 1902, which was only two thousand less than that of the middle school students. The journal, in conclusion, wisely remarks that, gratifying as these indications are, there is much room for improvement in the method of teaching, to put it generally, and also for the inculcation of moral training.

Reproduced from the Japan Times.

TECHNICAL EDUCATION IN JAPAN.

The following from the *Japan Mail* shows what Japan is doing for technical education and it may be questioned whether any country is doing more, on the whole, to place its industries upon a scientific basis.

Of late years, says the *Nichi Nichi Shinbun*, middle-class education has made marked progress in Japan. There are now 223 officially conducted middle-schools in the empire and 41 private schools. No prefecture, if we except Okinawa and Tottori, is without 3 or 4 such schools. Tōkyō has 48; Niigata and Ōsaka 10 each. And there are evidences that the number will increase. Female education has progressed steadily. The country has 89 high-schools for girls established by the Government and 9 private institutions of the same kind. Each prefecture has one and some have two or three; besides which there are not a few that have not sought official sanction.

Thus conspicuous has been the growth of middle-class education in the past, and it continues in the present. But with regard to technical education, though there is not wanting a tendency towards its development, great necessity exists to encourage it. The following table, compiled from investigations made by the authorities in January last, gives some idea of the state of affairs in this branch of education.

Agricultural Education—There are indications of this kind of education spreading throughout the whole country. The number of institutions devoted to it at present is :—Agricultural University 1 ; special schools of agriculture 3 ; ordinary schools of agriculture 106 ; schools of sericulture 11 ; making a total of 120. The greatest progress seems to have been made in Kyushu, namely, in Fukuoka, Oita and Kumamoto and in the Tōkaidō districts, probably owing to facilities of communication. The regions where development is slow are those on the Sea of Japan.

Industrial Education—This kind of education comes next to agricultural education in degree of progress. The institutions devoted to it are :—Industrial Universities 2 ; industrial high-schools* 3 ; general industrial schools 17 ; industrial schools where weaving and dying are the main subjects taught 13 ; industrial apprentice-schools 38 ; industrial schools having special departments attached or industrial high sections 2 ; making a total of 75. (In this list are not included certain industrial schools, a high school in Nagoya for example, which are to be established during the current year.) The lead is taken in matters of industrial education by Kyōto, Ōsaka, Nara, Tōkyō, Gumma, Chiba, Saga, Fukuoka, Kumamoto and Kago-shima ; considerable backwardness being shown by Sanindō† and Sanyōdō (that is to say, the central regions) as well as by Shikoku and the northern provinces. Considering the small

* The term "high school" as used in Japan refers to a class of institutions which, roughly speaking, correspond in grade with the last two years of the American high schools and the first two years of the American College ; possibly some might place the dividing line between the Japanese high school and the university as late as the close of the Junior year in the American college. The system in vogue in Japan corresponds more closely with the German system than with the American. D. C. G.

† The Sanindō, or the Sanin districts, are the provinces lying north of the watershed of that portion of the main island, Honshū, north of the Inland Sea, while the Sanyōdō, or Sanyō districts are the provinces south of the watershed. D. C. G.

area of Japan in proportion to her population, it would seem that greater development might be expected in this line.

Commercial Education—The schools in this branch are :—Commercial high schools 4 ; commercial general schools 56 ; schools of navigation 7 ; making a total of 67. Besides there are to be opened during the current year commercial high-schools in Yamaguchi and Nagasaki. Here the tendency to progress is most apparent in Kyōto and its vicinity, in Tōkyō, in the Tōkaidō districts and in the provinces on the coast of the Inland Sea. The south-east of Kyūshū as well as the Sanin districts have very few schools, and there is not yet so much as one in Fukushima, Iwate, Yamagata, Akita, and Aomori. These things are largely a question of the conditions prevailing in a locality and of the state of communication. Japan, in view of her island state, has much need of men trained in the theory and practice of navigation, yet there are only 7 schools for that purpose throughout the whole empire.

Marine Products Education—Schools in this section are very few indeed and they show no sign of vigor. They are :—marine-products, independent schools 6 ; marine products attached schools 2 ; total 8. This is a curious record when we remember the immense extent of the Japanese coastline and the great sources of wealth offered by her marine-products. The *Nichi Nichi's* conclusion is that whereas agricultural education shows fair progress, there is much need for encouraging other branches of technical training, and that when the country's post-bellum programme comes to be elaborated, this fact must not be lost sight of.

In an article treating of Commercial Schools in Japan, the *Oesterreichische Monatsschrift fuer den Orient*, writing on the Commercial High School of Tōkyō, says :—Along this line of work the exemplary institutions of Antwerp and other cities of Europe are surpassed. In fact, the Commercial High

School of Tōkyō leads all others. The needs of Japan will probably soon be supplied and existing evils will be eradicated. No other nation, perhaps, is studying the problems of civilisation to so great an extent. .

Japan Times.

CHINESE STUDENTS IN JAPAN.

During the past few years the Chinese authorities have been giving careful study to the work of the Japanese Department of Education with the result that a constantly increasing number of students is being sent to Japan. There are probably not less than 4,000 of these students in Tōkyō alone and they are distributed among a number of schools, both public and private. The number in attendance on strictly military schools is estimated at 500. Rather more than ninety graduated at the Military Academy a year ago. These cadets wore, like other cadets while in the Academy, the usual uniform of sergeants in the Japanese army.

It is interesting to see how closely these Chinese cadets resemble their Japanese associates. For the most part, on entering the Academy they have already spent three or four years in Japan as students in preparatory schools, under the same regimen as Japanese aspirants for military service, and under the influence of this regimen not a few of what some would call racial characteristics gradually disappear, until even the closest observers could hardly distinguish them from Japanese cadets but for their special insignia,—indeed it is said that the Prime Minister himself has declared that he is at a loss to tell them apart. .

The Chinese students very soon gain the ability to read the Japanese language and even to speak it with reasonable success and they seem to be receiving large benefit from their studies; but more than this, they are breathing a new atmos-

phere and with it are imbibing new conceptions of life, which they will carry back with them to China.

China is a large country with an enormous population and has undoubtedly an inertia which outsiders are prone to underestimate ; but if a body of students from 4,000 to 10,000 (it is said that the number will soon reach 10,000), be regularly maintained in Japan and afterwards received back to positions of leadership, it may surely be hoped that their influence will be multiplied from year to year in something like geometrical progression, until even that appalling inertia is forced to give way.

The position of these students on their return to China will be greatly strengthened by the fact that they represent ideas which are associated with Japan's great successes on land and sea and the new hope those successes have inspired that the nations of the Far East are yet to stand firm against the encroachments of the Western races.

One incident connected with the life of these students has, perhaps, more meaning than appears on the surface. Some twenty or thirty had in some way become interested in Western music, and at their own expense have employed a teacher from the Imperial School of Music from whom they regularly take lessons in singing. This would seem to show that these young Chinese are studying the new life in Japan in no merely mechanical way, but with open minds really desirous of catching the new spirit which is revealing itself in such myriad forms in this once despised but now envied land.

To those who believe as the writer does that the current civilisation in Japan is not a veneer, not a scion of foreign growth grafted upon an uncongenial stock, but a new life, it is natural to expect that this life will show its power of self-propagation when introduced into other lands of kindred origin and training, and that however grandly it may be developed in Japan, it will have a yet grander development in China.

THREE IMPERIAL GIFTS.

For many years past the Okayama Orphan Asylum has been drawing to itself the sympathy of men quite outside the Christian Church and important help, both in the way of contributions and of personal service, has been received from such sources. Last year both His Imperial Majesty, the Emperor, and His Imperial Highness, the Crown Prince, graciously made donations to its funds.

This year, His Imperial Majesty has been pleased to notify Mr. Ishii, the Director of the Asylum, of his purpose to bestow ten thousand yen in ten annual installments as a token of appreciation of the success which has attended the efforts of the Asylum authorities.

For sometime past the attention of the leading men of Japan has been drawn to the Young Men's Christian Association by its excellent work, more conspicuous in Tōkyō, perhaps, but hardly more effective there than in some of the other large cities of Japan. Since, however, permission was granted some months ago for the Association to send secretaries to Manchuria, commendations of its work have become increasingly emphatic. From the most responsible general officers of the Army, the strongest testimony has been received of the earnestness and efficiency of its agents in their efforts on behalf of the soldiers at Newchwang, Antung, Liaoyang, and elsewhere, and there has been a most hearty response to every request looking to the extension of the work. More than this, the commanding officers have placed buildings at the disposal of the secretaries and in other ways have done what they could to encourage and assist them.

Impressed by the earnestness of the representatives of the Association and the value of the work done, certain men of influence at the Imperial Court took occasion to commend the

Association to the notice of His Majesty, who has graciously granted from the Privy Purse the sum of *yen*, 10,000 (\$ 5,000), as a mark of high appreciation, especially of the work for the soldiers in Manchuria.

More recently, Mr. Hara's Home for Discharged Prisoners has been the recipient of a gift of *yen*, 1,000 also from the Imperial Purse. Mr. Hara has for many years given himself without reserve to the care of discharged prisoners and has met with most encouraging success. Some years ago, an analysis of Mr. Hara's carefully kept records showed that over eighty per cent. of the inmates of the Home had been brought back to useful lives. Later statistics are not at hand as we write, but there is no reason to suppose that they would indicate any less admirable success. This work is one in which the Christian community may well take great satisfaction, and it is gratifying to know that it has received the gracious recognition of His Majesty.

These three Imperial gifts have made a deep impression upon the Christians of Japan—and not upon them alone—for they have been understood to constitute a purposeful emphasis upon the principle of religious toleration incorporated in the Constitution. They clearly show that the manifestation of the Imperial favor will be accorded to useful enterprises, irrespective of the religious affiliations of those who stand as sponsors for them.

While these gifts cannot be said to mark a new epoch, for the principle of toleration has long been well established, they are a much appreciated re-affirmation of that principle in terms which will impress profoundly many, especially in the country towns and villages, in whom the phrases of the Constitution awaken but a feeble response, and in this way they will tend to open new doors of influence to many pastors and evangelists.

SOCIAL WORK.

ELEEMOSYNARY ENTERPRISES.

A review of the year's deeds leaves two great impressions on the mind.

A. — It has been a period of generous benevolences but largely for national objects. If charity means the giving of money and service for others, 1904 has been Japan's record year up to date. But the causes benefitted have been those directly produced or affected by the war.

Over two million *yen* were subscribed to the war fund together with large gifts of silver plate and other family possessions which were deposited with the government. The Red Cross organisation has grown to very large proportions and now handles money by the tens of thousands of *yen* every month. Its receipts for 1904, from fees and special gifts, were *yen* 2,968,270,58. Of the fees, *yen* 46,748,45 came from abroad. The *Gunjin Engo Kwai*, a private organisation in aid of soldiers, reports *yen* 1,200,000. received last year.

The *Gunjin Isoku Kyugo Gi-kwai* (Society for the relief of distressed families of soldiers and sailors) has collected nearly half a million *yen*, the *Aikoku Fujin Kwai* (Patriotic Ladies' Association) *yen* 200,000, the *Kokumin Koen Kwai* hundreds of thousands of blankets. Various other new charitable organisations have sprung out of the peculiar needs of the times and wrought a good work. The people have poured out their contributions in unprecedented measure. These shade into virtual taxes on the one hand and into gifts of friendship on the other, as in the case of soldiers leaving for the front, but between the two extremes there has been a large amount of voluntary giving to those in actual distress.

Court and commons, Christians and non-Christians, Japanese and foreigners have been brought into close intimacy in this movement of the year. There has been a generous rivalry in thus bestowing one's goods to sustain the country as well as to feed the poor. Economies of all sorts have been practiced, and government officials, both national and prefectural, have cordially united with various charitable organisations and the general public in giving employment to the deserving poor especially those whose distress was caused by the war. In this way charity funds have been used over and over again and a little money has gone a long way.

According to an official report, out of *yen* 240,000, available for distribution among the various prefectures for care of the needy poor, only *yen* 5,000, had been called for up to last July. Later in the year the needs became more urgent and several prefectures notably Hyōgo are now pressed hard to secure the funds required. *Help by furnishing work has been the key note of the year's effort.*

It is estimated that there are in the empire about 40,000 beggars and unemployed. Mr. Tomeoka, the influential social reformer, whose standpoint and motive are thoroughly Christian, and other leading philanthropists are now at work on this great problem of how best to instruct and influence this class of idlers.

There are as yet but 300 charitable institutions in all Japan and the workers in many of these are lamentably ignorant of modern methods of caring for orphans, lepers, the blind, the insane, and other needy classes. It is felt that a training school for such workers should be opened in most if not all of the prefectures, as has already been done in two, namely, Kanazawa and Akita.

B. — Coming now to regular systematic previously established charities we note in general that they have had during the year a keen struggle for existence. The opening of the

war with its new calls for benevolence closed the purses of many old time patrons of these ordinary benevolences. Even orphanages have found it hard to compete in favor with the new causes.

Mr. R. Ishii and Mr. Igarashi superintendents respectively of the Home for feeble minded at Ōji near Tōkyō, and the Nohi Orphanage have felt compelled to go to America to solicit funds for their institutions. A special appeal has been made in behalf of the Roman Catholic leper asylum on the slopes of Mt. Fuji in order that its good work might not be interrupted and even the widely known Okayama Orphanage would have suffered keenly had it not been for specially favoring circumstances.

The first of these was a grant from H. I. M. the Emperor last spring of *yen* 2,000. one of the noteworthy events of the year. So far as known this is the first formal gift by the Emperor bestowed upon a pronouncedly Christian institution in Japan and it marks a real advance in the progress of the nation. It means much for the open-mindedness of the Japanese Court and nation that during the very year in which war was being waged with a nominally Christian nation this first grant in aid to an institution conducted according to the teachings of the western faith should be made in defiance of conservative prejudice in some influential quarters. No other of the many gifts of the Emperor during the year was more timely or far reaching in its influence for good than the one to this mother of modern orphanages in the Mikado's realm.

One other recent gift deserves special mention. On Feb. 11 the Emperor gave a large sum of money to be divided among officers and men at the front and in the hospitals. One foot soldier in Manchuria, a non-Christian, immediately sent his portion, twenty-three *sen* to the Okayama Orphanage with the message that he considered the money received from so high a source as too sacred to be spent upon his own physical comforts and he gladly sent it to the orphans.

This institution received sixty-three new children under its

care during 1904 and sent out 30. The sum total of gifts and earnings for the year was *yen* 31,166.72 of which amount *yen* 6,117.82 was for the endowment fund. Several new buildings were erected and the asylum improved in other ways. As this report goes to press there are 305 children in the institution, the largest number ever reported. Several of these are soldiers' orphans and many more such are expected in the near future.

It is an interesting fact that the four orphanages at first selected by the National Relief Society that had the matter in charge—*Gunjin Izoku Kyugo Gikwai*—to receive the destitute children of dead or wounded soldiers, were all more or less under Christian management. They were the Okayama Orphanage, the Noshi Ikujiin, the *Han-ai Fushoku Kwai* of Osaka and the Tōkyō Orphanage. The last named is in charge of a very devout member of the Russo-Greek Catholic communion. Several other orphanages including some Buddhist ones have recently been added to the list.

There has been a slight increase in the number of children cared for at the excellent institution in a suburb of Osaka whose responsible head is that devoted worker Mr. Kobayashi. One small orphanage has been discontinued and several others are in dire distress.

The Matsuyama Home for factory girls has had a prosperous year. Miss Parmelee writes thus about it:—

"We are prospering, twenty-seven girls in the Home. It is becoming more widely and favorably known, several fine articles about us having appeared in an Osaka industrial paper. Other girls desire to come to us and a new building will shortly be needed, especially as we find it is not desirable to use the same rooms for girls, half of whom work day times and half nights, as we have thus far done.

"Our latest picture shows how much better the girls are looking, how much more healthy and happy than the one first befriended.

"One of our earliest girls became ill and was sent home last autumn. While she was sick and suffering she would sing the Christian hymns she had learned and loved here. Her parents asked how she could sing when suffering so keenly. She replied 'I must sing because I am suffering' and she died singing, in a spasm of pain.

"We must have an additional building for this growing work."

Mrs. McCauley reporting at the ninth annual meeting of the foreign auxiliary of the Women's Christian Temperance Union of her work in connection with the Florence Crittenden Rescue Home said:—"Within the last year we have realised what we have been working for and looking forward to for the past ten years: our property in Okubo paid for, a new Rescue Home built and paid for, the Institution incorporated as a benevolent institution and registered legally," and she closed thus: "We have all, missionaries and Japanese workers, been drawn closer together in this our united effort for these our fallen sisters; sisters, more to be pitied than to be blamed. We have room for forty: will you help to feed that number, if He can trust them to our care for the following year?" Misses Youngman and Miller in Tōkyō, Miss Evans in Hakodate and others have continued their personal ministrations to the needy sick and poor.

But Miss Adams' work at Hanabatake Okayama is the most thoroughly organised enterprise of this sort. It has made a marked advance during the year. New buildings are now in process of construction and a free dispensary, to which eight physicians and surgeons and two pharmacists connected with the large Okayama prefectural hospital give unrequited their professional services, has been opened recently. The leading ladies of the city assisted in arranging for a musical entertainment last fall which netted *yen* 540. to be used for this worthy cause. It is genuine slum work in the most destitute district of the city and happily combines three helpful kinds of service medical, educational and evangelistic.

J. H. PETTEE.

THE TREATMENT OF THE PRISONERS OF WAR.

It would be impossible to cover the whole field in a description of the care bestowed upon the Russian prisoners of War in Japan. Accordingly it has seemed best to take a single group of prisoners and use the treatment they receive as an illustration of the general purpose animating the Japanese authorities. The group at Matsuyama is one of the oldest and, on the whole, perhaps best suited to stand as a representative of the sixty-eight thousand or more Russians, officers and soldiers, now detained in Japan.

RUSSIANS AT MATSUYAMA.

In writing about the Russian prisoners of war who are in Matsuyama, as the number of men and officers vary from time to time, it hardly seems necessary to give the figures. For instance, last November some 200 were removed to another place. The first, twenty-two in number, were brought to Matsuyama having been rescued in the naval battle at Chemulpo. They had been at first cared for on a French man-of-war, but the number being too great, these twenty-two were put in charge of the Red Cross Society and were not counted as prisoners of war, but were treated as guests. Part of the provincial hospital was requisitioned for their use and they were well protected night and day by the police. The Society was granted twenty sen per day for each man, but as this amount was not sufficient, eggs and milk were included under the item of medicine and charged to that account. Tobacco and other luxuries were provided by the French Consul, but the Red Cross Society of various place sent different things for their comfort during their sojourn in Matsuyama. They were frequently taken to Dōgo, a celebrated spa about two miles from Matsuyama, and were given the benefit of the hot waters

Doctors and nurses were constant in their attention, and the improved condition of the sick from the time of their arrival to their departure is sufficient proof of the good treatment they received at the hands of the Red Cross Society. Some were sent back in the care of the French Consul on their recovery, but the last nine left early in October having been guests of the Japanese for ten months. Artificial legs and arms were given by the Empress to six of the men. On one of the parade grounds, temporary structures were erected to be used as a hospital. From the beginning there have been over 2,000 patients, 27 of whom have died. Major Seaman of the U.S. Army spoke in the highest terms of the medical skill in this hospital, the isolation of which from the city makes it possible to get the best air, while the grounds are large, thus affording plenty of room for the men to stroll about and enjoy the sunlight. Those who are physically well are quartered in the public hall, various temples, and in a former government building. One of the most costly and handsome houses in the city has been rented for the use of the officers of the Rurik. In the public hall, I was shown the room of an officer who evidently has money and taste, as was plainly to be seen by the beautiful furniture and curios in his room.

The higher officers are allowed eighteen yen each per month for food, and ten yen for clothing. The common soldiers get nine yen for food, and fifty sen for clothing. Besides this allowance, the bedding and blankets are provided for them. Each officer has a separate room, if possible, with two soldiers to wait on him. There was a complaint made to me by one or two of the officers that the building was overcrowded and that there was little privacy. The Japanese officer in charge told me that the men fought like cats and dogs and therefore the naval and military men had to be separated. He said when the late arrivals came from Port Arthur that the former occupants of the rooms demurred, saying

that these officers were only farmers, and that they did not wish to be in the same building with them.

A Japanese cook is provided for each building where the officers are confined, but the common soldiers help in the work of the kitchen. In these buildings there is also a shop for the sale of liquors, tinned meats, and other things, and the prices are plainly marked so that the Japanese merchants may not impose on the men. The thriving business of the confectioners' shops, the opening up of a new store for the sale of Satsuma faience, the increased prosperity of the vegetable and other stores prove that these officers are spending a good deal of money in the city. It is a common sight to meet them on the street accompanied by a soldier and policeman as guards. They are allowed to go from place to place to visit each other, and both officers and common soldiers are taken to the hot springs at Dogō. The common soldiers are frequently seen with hand carts going to market to get the the daily supplies of eatables; sometimes they have a high boot on one foot and a Japanese wooden shoe on the other. There seems to be the best of feeling between the guards and the Russian soldiers as they laugh and talk on the streets.

A Japanese priest of the Greek church visits the prisoners and has religious services at the different places. A French priest visits the Polanders and has meetings for them. An American missionary was asked by the officials to conduct the funeral services over a common soldier who was a Lutheran. Japanese school teachers have been going to teach the Japanese language to those who wished to learn it.

Both black bread and white bread are supplied, and the authorities seem to be doing everything that can be done to make the prisoners comfortable that they may be sent home in good condition. Those who came from Port Arthur are a fine lot of men and are well dressed. Among the recent arrivals from Port Arthur are two boys and a girl under fifteen

years of age. The officers from Port Arthur were allowed to carry their swords till the 20th. of January when they were taken away. Two objected and were put under arrest ; an extra force of policemen was detailed to help, but by evening the last sword had been taken and there was quiet. These prisoners of war are granted the privilege of the frank for both foreign and domestic mails. The real desire to help these men and to give them as much comfort and liberty as is possible to give prisoners of war reflects great credit on the Japanese, both those who are in authority and the common people.

Some of the common soldiers were put to work on the extension of the small railway that connects Matsuyama with the sea port, thinking it would give them out of door work and help relieve their ennui ; but it was tried only one day as after that the men absolutely refused to do any more work, and one of the officials told me that probably the officers urged the men to refuse.

The military hospitals in Matsuyama are only small branches of the greater hospital in Zentsuji. There have been about 300 men only in and about Matsuyama. The work done in these hospitals by private individuals and by schools shows that the philanthropic benevolences of Japan have taken firmer hold of the people than was the case during the China-Japan war. Papers, books, ping pong and other games have been donated by various schools and by individuals for the comfort of the sick.

A. V. BRYAN.

It was expected to insert here a special article on relief work on behalf of the Japanese soldiers, and their families, but fresh information is coming to hand which renders it desirable, for the sake of a more thorough treatment of the subject to place the article in the appendix.

THE WOMAN'S CHRISTIAN TEMPERANCE UNION.

The Woman's Christian Temperance Union is a world-wide organisation of Christian women banded together for the protection of the home, the abolition of the liquor traffic, and the triumph of Christ's Golden Rule in custom and in law.

The work of the organisation is embraced under the following heads :—1. Organisation; 2. Evangelistic; 3. Preventive; 4. Educational; 5. Social; 6. Legal.

Under these six chief divisions are grouped various departments, each under the charge of a National Superintendent, and wherever possible a local superintendent in the respective towns and cities where unions exist. The total number of these departments is forty, of which twenty-two of the more important are receiving the attention of the Japanese Union.

The basis of membership is the signing of a Total Abstinence Pledge against all alcoholic liquors, tobacco, and opium, and the payment of annual dues.

At the twelfth annual convention held last July fifty-seven delegates were in attendance, representative of all parts of the country but the extreme north. For the first time in seventeen years, superintendents of departments were present in person, with one exception, each reading her own report, and trying to gain all the information possible concerning the work of the department. The handsomely embroidered silk banner offered for the largest percentage of increase in due-paying members was won by the Osaka Union which had made a gain of 150 new members, now having a total of 371 active and 29 honorary members. This union also won the prize of five yen for most department work reported. It has been active in ten departments, has raised *yen* 1622.12, and expended *yen* 929.40 during the year.

Fifty of the sixty-three local unions reported a membership of 2804, of whom 775 were gained the past year. Of these unions fifteen are Young Women's Branches with a membership of about seven hundred.

The National Constitution was revised and unanimously adopted. A uniform constitution for local societies was also drafted and recommended. The name of the society was changed from the Japanese Women's Temperance Union to Japanese Christian Women's Temperance Union.

Two meetings held for young women were especially helpful. A discussion of methods was followed by the adoption of seven departments as practical to circles in mission schools. A physical culture drill given by a class of girls under Miss Inoguchi of the Tōkyō Higher Normal School gave a glimpse into this feature of our work.

As we review the past months we find the following departments worthy of special mention :

In addition to many other things, the Evangelistic Department has prepared and published six leaflets, aggregating 30,000 copies.

Under Purity, 75,000 copies of two splendid leaflets for young men have been printed and widely distributed. Purity pledges have also been prepared. A dozen gentlemen, seven of whom are teachers in Government schools, have done more or less to promote this work.

At the last annual meeting held under the Department of Mothers' Meetings, at which 100 women were present, twenty-five different centres or cities reported holding such meetings. Many of these centres consist of several groups of mothers who meet monthly for the discussion and study of subjects pertaining to the care and improvement of the home and its inmates. The number of women connected with each circle ranges from ten to one hundred and fifty, the average attendance being about twenty-five. One important result noticed is the influence that

is beginning to be exerted upon the schools and upon the teachers through these Mothers' Meetings.

The completion of the Okubo Jiai Kan, or Rescue Home, at a cost of *yen* 5,318.10 and the subsequent dedication of the same last May were most important events. This Home, capable of caring for forty girls is now recognised by the Government as a benevolent institution. During the year fourteen girls have been in the Home. A Bible lesson, and two hours, morning and evening, of secular instruction in the regular *shō gakkō* course are given daily. House work, sewing and knitting are taught, and the household has been clothed from the proceeds of this labor. Two of the older girls and the assistant care-taker have become Christians and have been received into the Tsunohazu Church. A monthly expense of fifty *yen* is incurred in running the Home, which is met by personal subscriptions. The Florence Crittenden Mission of America has contributed very liberally to the establishment and maintenance of this Home.

For the children in the Loyal Temperance Legion (unreported last year) in less than eighteen months the following helps have been translated or originally prepared ;—Constitutions, hand-bills or advertisements for first meeting, ensigns' record blanks, pledge-cards, metal and ribbon badges, bannerets, eight leaflets, thirteen songs, an order of service, the lesson manual "Scientific Temperance Lessons for Little Folks," at an expense of *yen* 167,615. Leaflets and helps to the amount of 15,206 have been sold or given away. The Children's Herald, a small four page monthly published by the Loyal Temperance Legion, Mercy, and Sunday School Departments published its first 1,000 copies in December.

There are now 17 well organised children's societies with a membership of 870, an increase of over 500 for the year, meeting monthly.

In our work for the soldiers, which began last February,

our chief effort has been the sending of "comfort bags" to the men at the front. Twenty-two thousand of these bags containing many useful articles as well as literature, have already gone, and 10,000 more are nearly packed ready to send.

In these bags have been placed 43,300 purity leaflets, 16,000 pledges, 48,500 temperance leaflets and letters, 40,000 gospels, 40,000 religious leaflets and small books, and 13,200 four page song leaflets, or a total of 201,000 copies of temperance and religious literature. The amount expended thus far is *yen* 456,84, but this does not include the large donations of religious literature and song leaflets given by the Bible Societies and the Baptist Mission, nor the labor of dozens of persons who have given their services to prepare the comfort bags for shipment.

In connection with this work committees were sent to greet and to welcome the officers and crew of the battleships, Nisshin and Kasuga, and the delegation of Red Cross nurses from America. Appropriate gifts were presented to each party.

Under the Flower Mission Department, in many cities committees of our members visit regularly each week or month, the general hospitals as well as the military, and distribute literature, flowers, with scripture texts attached, and picture-cards. One society has undertaken the making of 300 hospital robes for soldiers.

The third Sunday of last June was observed as Red Letter Day by a number of the Tōkyō Societies, who in addition to the distribution of flowers etc., held short and interesting gospel temperance services in several of the city hospitals. Four hundred plants, alive and growing, were given away on this occasion.

Under Temperance Literature, (unreported last year) since March 1903 there have been 56 new temperance helps published, consisting of small books, manuals, leaflets, pledge-cards, etc., Of this number 43 have been put out by the

Women's Christian Temperance Union, 10 by the National Temperance League, and 3 by others.

For 1904 our Society has published in Japanese 228,500 copies, at an expense of over *yen* 591.36 besides *yen* 62.63 for miscellaneous helps. This includes *yen* 238.12 donated to the Soldiers Department. In addition to this *yen* 142.35 has been expended for English literature and helps, the most of which has been given away, together with large donations of literature from workers in America, of which no record has been kept. The total amount received of both kinds of literature sold is but *yen* 162.94. Our national organ, the Woman's Herald, a forty-four page magazine, publishes 1,400 copies monthly, or 16,800 for the year.

Not a little credit should be given to the one hundred sixty odd missionary ladies, members of the Foreign Auxiliary Women's Christian Temperance Union, who have given so liberally of their time, means and energy, to assist the native workers in their efforts for the temperance cause. Without their co-operation and valuable assistance the year's summary of work accomplished would be very much less.

Communicated.

UNDENOMINATIONAL WORK.

THE STANDING COMMITTEE OF CO-OPERATING CHRISTIAN MISSIONS IN JAPAN.

The fourth general meeting of the Standing Committee of Co-operating Christian Missions in Japan was held in the parlors of the Young Men's Christian Association in Kanda, Tokyō, on January 18th, 1905. Twenty-two representatives from twenty different missions were present. (See appended list.)

The meeting was called to order at ten o'clock A.M. with Rev. W. E. Towson in the chair. Rev. W. P. Buncombe read a passage of Scripture and offered prayer.

The chairman, in a few opening remarks, expressed appreciation of the courtesy shown him in his appointment as presiding officer for the year.

The secretary followed with an *ad interim* statement, to the effect that he had attended to the publication of the minutes of the last meeting, as directed, and had extended to the officers of the Young Men's Christian Association the thanks of the Standing Committee for the use of its rooms on the occasion of the said meeting; also that he had received from the Central Japan Mission of the Church Missionary Society a notification of its having decided to take part in the movement represented by the Standing Committee, and of the appointment to full membership, in pursuance of this action, of the Ven. Archdeacon H. McC. Price and the Rev. W. P. Buncombe; that a like notification had come from the mission of the Woman's Missionary Union, with the announcement that Miss I. N. Crosby had been elected a member of the Committee; and further, that the foreign secretaries of the Young Men's Christian Association had accepted the Committee's invitation of two years

ago (see minutes of the annual meeting of 1903), and had chosen Mr. V. W. Helm to represent them. The changes that had taken place during the year in the personnel of the Committee as previously constituted were also announced, including the loss by resignation of the member for the South Japan mission of the Reformed (Dutch) Church, no substitute for whom had as yet been appointed.

The treasurer's report was next presented by Rev. J. I. Dearing, D.D., and was as follows :—

Dr.	Yen.
To Travelling expenses of members in attendance upon the annual meeting in January, 1904.....	101.20
„ Printing “The Christian Movement,” 1st edition, 1000 copies	290.00
„ Printing “The Christian Movement,” 2nd edition, 400 copies	78.00
„ Editorial expenses connected with the same	17.90
„ Sundry printing	13.88
„ Postage, stationery, etc	5.00
„ Balance	299.36
Total.....	805.34
Cr.	
By Balance brought forward from 1903	245.68
„ Donation from the mission of the Society of Friends	3.60
„ Donation from Joshua Levering, Esq., Baltimore, Md., U.S.A.	10.00
„ Sales of “The Christian Movement,” during the years 1903-4 ..	16.68
„ Pro rata assessment of Yen 29.41 for eighteen full members... ..	529.38
Total.....	805.34

The report was referred to an auditing committee, consisting of Revs. G. W. Fulton and A. C. Borden and Prof. E. W. Clement.

The secretary reported for the executive committee in substance as follows :—

1.—That the second issue of “The Christian Movement in Relation to the New Life in Japan” had appeared from the press early in the summer, and been widely circulated, partly by sale and partly by distribution in accordance with

the mailing list for free copies, which had been authorised by the Committee, the Methodist Publishing House acting as the distributing agents ;

2.—That the committee had concurred in the selection, by the executive committee of the Evangelical Alliance, of the following missionaries for, and in their invitation to take part in, the evangelistic work amongst Japanese soldiers in Manchuria, for which the Government's permission had been obtained; the persons selected being the Revs. W. P. Buncombe, C. A. Clark, J. G. Dunlop, A. D. Hail, D. D., D. Norman and Mr. C. V. Hibbard, with Rev. W. Wynd as the latter's alternate, in case separate arrangements for the Y. M. C. A. should be secured ; and that subsequently, on the completion of such separate arrangements, Mr. Wynd was made the committee's sixth appointee ; and further, that a report of the present status of this *imonshi* movement would be offered by Rev. H. H. Coates, to whom the committee had entrusted the matter in so far as participation in it by the Standing Committee was concerned ; also that the expenditure of *yen* 200 from the funds of the Standing Committee was authorised, should this amount be needed, in whole or in part, for supplementing such sums as would be provided by the missions to which these several brethren belonged ;

3.—That, on the retirement from the executive committee of Rev. G. F. Draper, his successor on the Standing Committee, Rev. J. W. Wadman, had been invited to serve also as a member of the executive committee, and had done so until his own departure from Japan not long after, since which time the place on the committee had remained vacant ;

4.—That Rev. A. D. Hail, D.D., had been made a member of the committee appointed to investigate the Tokyo school for foreign children, *vice* Rev. H. K. Miller, resigned, and that this committee had presented a favorable report, which was thereupon published in "The Japan Mail," "The Japan

Times," "The Kobe Herald," "The Japan Evangelist" and the Committee's own periodical, "The Christian Movement";

5.—That a vacancy having occurred in the committee on speakers from abroad, due to the resignation of Rev. C. M. Myers, the place had been filled by the appointment of the Ven. Archdeacon H. McC. Price;

6.—That Rev. D. C. Greene, D.D., had resigned from the committee on Christian literature, and that the executive committee's attempts to fill the vacancy thus created had not been successful;

7.—That Dr. Greene had been invited to edit "The Christian Movement" for the year 1905, and had consented to do so;

8.—That a recommendation for the carrying on of Christian work among the troops stationed in the Capital, should there be opportunity therefor, had been received and referred to the executive committee of the Evangelical Alliance;

9.—That Rev. J. L. Dearing, D.D., and Mr. V. W. Helm had been invited to prepare the proposed circular of information for tourists concerning mission and church work in Japan, and were at present engaged upon the same;

10.—That the secretary and Dr. Dearing had been asked to present to the Conference of Board Secretaries meeting in New York during the present month the wishes and hopes of the Standing Committee, expressed at the last meeting, regarding the extension to Japan of the Barrows India Lectureship, and that the desired communication had been sent;

11.—That, at the request of the chairman of the Standing Committee for the appointment of a substitute to deliver the annual address at this meeting of the Committee, the Rev. S. H. Wainwright, M.D., had been invited to take the place, and had consented, and that arrangements had been made for meeting the expenses involved out of the funds in the treasury for the current year, and

12.—That certain letters, which would be read to the Standing Committee later in the day, had been received, touching on the general subject of comity in the conduct of mission and church work in Japan and elsewhere.

The committee on Christian literature next offered its report through the Rev. H. H. Coates, to the effect that the combination of publishers' catalogues, as proposed at the last annual meeting, had been prepared, thus bringing together into convenient form the several sources of information regarding the Christian literature at present available; that not prices alone, but details as to style and contents also, had been to some extent introduced, and that therefore the publication, when it appeared, was calculated to meet the desires of the Committee, at least in part, pending a more complete survey of the literature at some future time.

The issue and circulation of the catalogue, as here provided, was then referred to the incoming executive committee.

The report of the committee on co-operative evangelistic work was presented by Rev. A. D. Hail, D.D., and was in substance as follows:—

1.—That the case of comity referred to the committee at the last meeting had been satisfactorily adjusted between the parties concerned, thus making committee action in the matter unnecessary;

2.—That under the auspices of the Evangelical Alliance the Emperor's Birthday had been observed as a day of thanksgiving, and of prayer for the outpouring of the Holy Spirit upon the churches, and the stirring of a more pronounced evangelistic impulse, suited to the exceptional war conditions and opportunities that prevail, and

3.—It was recommended, for meeting effectively these needs of the time, with sorrow visible on every hand and an unusual seriousness pervading the public mind, that steps be taken looking to the inauguration of a united evangelistic

movement throughout the empire.

The report was adopted and the recommendation referred to the incoming committee on co-operative evangelistic work.

The following is in brief the report of the committee on speakers from abroad, which was presented by the chairman, Rev. J. L. Dearing, D.D. :—

There has been but little occasion for effort on the committee's part during the year. Comparatively few travelers have come to Japan, none, so far as is known, whose special co-operation in Christian effort here might naturally have been invited. Moreover, in view of the war, it has seemed unwise to approach speakers from abroad with a view to their visiting Japan for this express purpose. So far as the future is concerned, however, the committee is informed that several men of prominence in the home churches may shortly be passing this way, and may be available for such services as have been secured by the committee in past years; among these brethren being the Revs. W. W. White, Ph. D., J. Wilbur Chapman, D.D., Howard Agnew Johnson, D.D., and the next Barrows Lecturer to India, Pres. Charles Cuthbert Hall.

The report of the committee on educational and eleemosynary work was given in part by Prof. M. N. Wyckoff, Sc.D., and in part by Rev. J. H. Pettee, D.D. Dr. Wyckoff said that the only matter of general interest in connection with the subject of education, to which the committee would call attention, related to the privileges granted by the Department of Education subsequent to the date of the last meeting of the Standing Committee, and that a full account of these privileges had been given by Rev. William Imbric, D.D., in the second issue of "The Christian Movement", published in July. Dr. Pettee stated that, the committee deemed it inadvisable to prepare at present the census of Christian charities recommended a year ago, but that the work would be undertaken as soon as circumstances more favorable for doing it satisfactorily should arise.

Dr. Pettee reported also for the committee on statistics.

The report was embodied in the following resolution, which was adopted, to wit: That the words *including a statistician (who need not be a member of the Standing Committee)* be added to the words *On Statistics* in section 4 (e) of the By-Laws.

In this connection the map of Japan, prepared by Rev. H. M. Landis to accompany the "Tokyo Missionary Conference" volume of four years ago, was exhibited to the Committee, and Mr. J. L. Cowen, of the Methodist Publishing House, was asked to point out its general features. This he did, taking occasion to refer to the forthcoming publishers' announcement for a description in detail. The careful and laborious efforts expended upon the map by Mr. Landis and those who had been associated with him was then recognised by a vote of cordial appreciation.

The secretary offered a report concerning the proposed preparation of a union Sunday-School hymnal. He stated that an effort in this direction, the expenses of which should be met out of the proceeds of the sale of the general hymnal (*Sambika*), had been authorised by three of the four churches or church groups interested, and that the undertaking would probably be begun by the hymnal committee some time during the current year.

Dr. M. N. Wyckoff reported for the committee that had been appointed to consider the establishment of a school for the study by foreigners of the Japanese language. He referred to a promising effort now making under the direction of a well known teacher, Mr. I. Matsuda, and said that, in the opinion of the committee, it would be better to await the issue of this experiment, in the hope that it would meet all the requirements of the case.

The report was adopted and the committee continued for another year.

Rev. B. C. Haworth, D. D., was then invited to inform the Committee regarding the success thus far of the effort to carry on a school for foreign children in Tokyo. His statement was in substance as follows:—

The school is now in its second year, and may already be said to have an assured future. During the fall term just ended, the number of pupils reached 101, and although the enrollment is now somewhat smaller (between 90 and 95), owing to the cold weather and a slight epidemic of sickness, there is promise of a considerable increase when the spring term opens.

The school is occupying three separate buildings in Tsukiji, all rent free, namely, the Parish House of the American Episcopal mission, a smaller building some distance away belonging to the Church Missionary Society and the building formerly used by the Union Church, which is still farther removed and in another direction. Some assistance has been rendered by the Canadian Methodist mission, in the shape of a loan of school furniture, and there have been small grants in aid from some of the home Boards. With these and the tuition receipts, the school committee have been able to meet the necessary expenses to date. The necessity however, for a larger and better equipment—furniture and apparatus, books of reference, maps, charts, etc., but first of all a commodious building—is too obvious to need demonstration.

Several of the instructors in the school, the “mother-teachers,” receive only nominal salaries, designed to cover the tuition of their own children and to meet traveling and other expenses. Others, to the number of seven, are paid in the usual way, and in varying amounts, according to the time given. Altogether, therefore, the expense involved in carrying on the school is considerable, notwithstanding the free use of the buildings.

Dr. Haworth remarked on the “advantages to the missionary cause of a school where the children of missionaries

can be prepared for matriculation in the home colleges," and expressed the hope that some plan might be devised, whereby the interest and sympathy, which the school has a right to expect from the missionary body, as a whole, should be enlisted in its behalf: and not only from the missionary body; for there are non-missionary friends of the school who have manifested a keen interest in its welfare, and the number of whom might with due solicitation be increased. It was stated that "the experience of the past four terms gives reason for the belief that, if the school were suitably housed and equipped, it would, by careful management, pay its running expenses from the receipts for tuition"; but that, pending such an arrangement, there would be need for the continuation of the grants just referred to and for a like consideration from other of the home Boards which have not yet contributed.

A great desideratum is the provision of a home for such of the children as come from a distance. If this need could be met, the attendance would undoubtedly be largely increased. As it is, there are no fewer than twenty-eight pupils of this class, or more than a fourth of the whole number. This point is clearly one where co-operation among the various friends of the school might achieve valuable results. The problem of a suitable matron for such a home may be considered as already solved, a lady well qualified for the position having expressed a deep interest in these children, and indicated a willingness to undertake the care of a limited number "as a labor of love," should the necessary building be secured.

A committee, consisting of the chairman, Archdeacon Price and Miss M. A. Spencer, was then appointed to visit the school, and report later to the executive committee for publication.

Rev. H. H. Coates was asked for information regarding the proposal to provide Christian *imonshi*, or chaplains, for the Japanese army. He stated that permission had been received

early in the year to send as many as twelve, six Japanese and six missionaries, and with the permission the assurance had been given that, as soon as favorable conditions obtained at the front, the necessary instructions would be issued and provision made for transport and entertainment, as in the case of the representatives of other religions; that this was as far as the matter had gone up to the present, except as some of the Japanese brethren had participated in the work which the Young Men's Christian Association had been permitted to open, at their own expense, at Antung and other places.

At this point, the secretary explained the composition of the mailing list for "The Christian Movement", and asked on behalf of the executive committee for instructions as to whether the list should be reduced from its present size of more than four hundred addresses, and further, as to whether the price of the periodical to the general public should not be increased. It was stated that letters concerning the pamphlet had been sent to the Conference of Board Secretaries in New York, with a view to securing its wider circulation abroad through such agencies as the Conference might be able to suggest. It was accordingly decided to make no recommendation regarding the questions raised, but leave the committee free to act in the light of such replies as should be received from New York. Newspaper notices and other words of commendation were then read, showing the place of influence to which "The Christian Movement" has already attained, and its promise for the future as a means of furthering the interests of the missions and churches which it represents.

A committee on nominations, consisting of Revs. A. D. Hail, D.D., F. E. Hagin and the secretary, was then appointed, whereupon the Standing Committee adjourned for lunch, to re-assemble at half past two in open session to hear the annual address by Rev. S. H. Wainright, M.D.

The afternoon session was opened with prayer by Rev. G.

W. Fulton. Dr. Wainright was then introduced and spoke to a large and representative audience on the subject of *Protestantism and the Religious Situation in Japan*.

At the conclusion of the address, the chairman thanked Dr. Wainright on behalf of the Committee for his able and valuable paper, and the public session was brought to a close.

A short interval followed, and the Committee was again called to order for the transaction of business.

The secretary read two letters, one from the mission of the Canadian Methodist church, concerning the occupancy of Yamashiro province, and in particular the city of Kofu, as a field for missionary endeavor, and setting forth the purposes of the mission with regard to that region; and one from Pres. William DeWitt Hyde, of Bowdoin College, regarding the interdenominational activity which has for some time past been in progress throughout the State of Maine, United States of America.

The auditing committee reported that they had examined the treasurer's accounts and found them correct.

The fact that a series of Sunday School lessons, devoted exclusively to the subject of temperance, had been advertised as in course of preparation was then mentioned to the Committee, and the question was raised as to the probable effect of the enterprise on the union Sunday School literature, which has for some time past been in circulation among the churches. The matter was referred to the incoming committee on Christian literature, with the request for its investigation and such action of an advisory nature as should seem to be called for.

The committee on nominations brought in the following report, which was adopted, and the secretary was directed to cast the ballot for the list as a whole, namely:—

For Chairman,

Rev. G. W. Fulton;

„ Vice-chairman,

Ven. Archdeacon H. McC. Price;

For Secretary,

- Rev. T. M. MacNair ;
- " Treasurer,
- Rev. J. L. Dearing, D.D. ;
- " Statistician,
- Rev. H. M. Landis ;
- " the Committee on Christian Literature,
- Revs. H. H. Guy, Ph. D., B. C. Haworth, D.D., H. H. Coates and J. Cosand and Mr. F. Parrott ;
- " the Committee on Cooperative Evangelistic Work,
- Revs. W. P. Buncombe, F. W. Voegelien, A. D. Woodworth, H. K. Miller, A. D. Hail, D.D., A. C. Borden and G. Bowles ;
- " the Committee on Speakers from Abroad,
- Revs. J. L. Dearing, D.D., S. P. Fulton, D.D., G. Chapman, and A. Pieters and Mr. F. Parrott ;
- " the Committee on Educational and Eleemosynary Work,
- Revs. J. H. Pettee, D.D. and U. G. Murphy, Profs. M. N. Wyckoff, Sc. D. and E. W. Clement and Misses M. A. Spencer and I. M. Hargraves ;
- " the Committee on Statistics,
- Revs. J. H. Pettee, D.D., W. P. Buncombe, S. W. Hamblen and D. S. Spencer, together with Rev. H. M. Landis, Statistician, as chairman *ex officio*.
- " the Executive Committee,
- Revs. D. C. Greene, D.D., J. L. Dearing, D.D., F. E. Hagin, B. Chappell and T. M. MacNair.

The secretary was requested to send to the Young Men's Christian Association a letter expressing the Committee's appreciation of the courtesy shown in the provision of the Association parlors for the uses of the present meeting and those of the two years previous, and the treasurer was authorised to accompany this letter with a cheque for ten *yen*.

It was urged that steps be taken to bring "The Japan Evangelist" into closer touch with the Standing Committee as an agency for giving publicity to its efforts and aims ; and in the same connection the question was raised as to the practicability of so extending the scope of "The Evangelist," through aid rendered by the Committee, as to include translated extracts from the Japanese religious papers. Both these

matters were referred, for consideration and a report at the next meeting, to the newly elected committee on Christian literature.

At this point the following resolution was offered and was passed unanimously by a rising vote, to wit:

That we, the Standing Committee of Co-operating Christian Missions, in session in Tokyo, January 16th, 1905, in view of the absence from this meeting on account of serious illness of the Rev. D. C. Greene, D.D., request the secretary to communicate to Dr. Greene our deep feeling of regret that he is unable to be present with us, and to assure him of our sincere sympathy and of our hearty and thankful appreciation of his efforts, that have been so untiring, towards promoting the various objects of this body, and particularly of the labor he has expended on the preparation of the annual reports of the churches, which have appeared in "The Christian Movement in Relation to the New Life in Japan".

A proposal that an obituary list be made a further feature of "The Christian Movement" in its successive issues was approved, conditionally upon the editor's finding it practicable to secure the preparation of the same.

The secretary was directed to send to each of the missions not yet represented on the Standing Committee a statement of the steadily widening fellowship which the Committee enjoys, and to cordially invite them to take part in the movement.

The secretary was also directed to have the minutes of the meeting incorporated in the forthcoming issue of "The Christian Movement" and in "The Japan Evangelist," and to have the usual number of copies struck off from the plates of the last mentioned for the uses of the Committee. He was further directed to have the Constitution and By-Laws reprinted in small pamphlet form, and to supply copies of the same to the members of the Committee and to any others who might desire them.

The treasurer was authorised to draw upon the co-operating missions up to the usual limit (*Yen* 500) for such

sums as may be required for the work of the ensuing year in addition to the surplus remaining over from the year just ended.

The executive committee was empowered to fill vacancies in the several sub-committees, and was directed to make the necessary arrangements for the next annual meeting, to be held as near as practicable to the middle of January, 1906.

After the reading and approval of the minutes, the meeting adjourned with prayer and the pronouncing of the benediction by the chairman.

T. M. MACNAIR, Hon. Sec.

Roll of the Standing Committee and of the Co-operating Missions, January, 1905.

American Baptist Missionary Union, Prof. E. W. Clement* (F), Rev. J. L. Dearing, D.D.* (F),	Methodist Protestant, Rev. U. G. Murphy* (F),
American Board, Rev. D. C. Greene, D.D. (F), Rev. J. H. Pettie, D.D.* (F),	Presbyterian—Cumberland, Rev. A. D. Hail, D.D.* (F),
American Christian Convention, Rev. A. D. Woodworth* (C),	Presbyterian—U.S.A., North (East Japan), Rev. T. M. MacNair* (F),
Bible Societies, F. Parrott, Esq.* (C),	Presbyterian—U.S.A., North (West Japan), Rev. G. W. Fulton* (F),
Church Missionary Society—Central Japan Mission, Rev. W. P. Buncombe* (F), Ven. Archdeacon H. McC. Price* (F),	Presbyterian—U.S.A., South, Rev. S. P. Fulton, D.D.* (F),
Disciples of Christ, Rev. F. E. Hagin* (F),	Reformed—Dutch (North Japan), Prof. M. N. Wyckoff, Sc. D.* (F),
Evangelical Association, Rev. F. W. Voegelein* (C),	Reformed—Dutch (South Japan), (C),
Methodist—Canadian, Rev. A. C. Borden* (F), Miss I. M. Hargraves* (F),	Reformed—German, Rev. H. K. Miller* (F),
Methodist Episcopal—U.S.A., North, Rev. B. Chappell* (F), Miss M. A. Spencer* (F),	Society of Friends, Scripture Union, etc., Rev. G. Bowles* (C),
Methodist Episcopal—U.S.A., South, Rev. W. E. Towson* (F),	United Brethren, Rev. J. Cosand* (C),
	Womans Missionary Union, Miss I. N. Crosby* (C),
	Young Men's Christian Association, V. W. Helm, Esq. (C).

* Present at the meeting.

(F) Full member.

(C) Corresponding member.

There were present also the following, as additional members of sub-committees:

- Rev. H. H. Coates, Methodist—Canadian, J. L. Cowen Esq., Methodist Episcopal—U.S.A., North.
- Rev. B. C. Haworth, D.D., Presbyterian—U.S.A., North (East Japan), and
- Rev. S. W. Hamblen, American Baptist Missionary Union.

THE YOUNG MEN'S CHRISTIAN ASSOCIATION UNION OF JAPAN.

I.—SUPERVISION.

The absence from February to August of a Japanese traveling secretary and the absence from April of Mr. Fisher from the country very much limited the amount of travel and supervision which could be exercised by the National Committee. However, beside the postponement of plans for the inauguration and extension of certain lines of work, the regular work has not suffered but has experienced a healthy and steady development. One compensation for the limited secretarial force at the disposal of the National Union was the greatly increased interest and participation in the work by members of the National Committee and of local Associations, many men loyally responding to the request for volunteer aid in visitation and other ways.

The Committee was pleased to secure from August 1st the services as traveling secretary of Mr. T. Komatsu who graduated in the spring from the Tōkyō Imperial University. Mr. Komatsu had several years experience in student work, and while inexperienced in city work, he has addressed himself to a study of the field, problems, and outlook of the city department and has secured encouraging grasp of the situation. His first tours of visitation were cordially welcomed and proved extremely practical and helpful.

II.—INCREASE OF SECRETARIES.

The goal of all parties connected with the Association is an independent, self-supporting, self-propagating Japanese Association movement. One of the first essentials to this is a strong corps of trustworthy, competent, aggressive

Japanese secretaries. During the past year Tōkyō, Yokohama, Kōbe and Kyōto have had the entire time of a secretary, Ōsaka having a secretary for part time. The presence of these men has been most encouraging and each Association has thoroughly committed itself on the matter of securing secretaries permanently. The secretary in Yokohama unfortunately found it necessary to resign at the end of the year, and the acting secretary in Ōsaka must be replaced by a permanent secretary. Also the completion of the new building in Nagasaki will require a secretary for that city.

As to the question of securing and training men for secretaries, there are at present three young men holding Association scholarships, two of them in Tōkyō and one in Kōbe. These young men are studying in higher schools and taking practical part in Association work. They have pledged themselves upon graduation to enter the secretaryship. One young man graduated from Hartford Theological Seminary in the spring, spent four months of practical training with the Washington, D.C. Association, and returned at the end of the year to enter the secretaryship. Two young men who have had two years experience as assistants with the Tōkyō Association will go to America during 1905 for further study and training, one for the secretaryship and one for the physical directorship.

III.—CITY DEPARTMENT.

The war has not interfered with the regular lines of Association activity as was feared. The only serious interference has been in certain cities where financial campaigns were planned looking toward the renting of larger quarters or the securing of a new building.

The Kōbe Association temporarily suspended its night-school and is centering its attention upon developing religious and social work. The educational work will doubtless be resumed when more adequate quarters can be commanded.

The Ōsaka Association completed successfully and opened its new quarters built at the rear of the Association Hall for social and religious work. It is the best equipped game room in the country and the new privileges are appreciated by the members. The *yen* 1,000 necessary for the building was entirely provided, despite the war, and a considerable portion was contributed by members.

The war completely interfered with progress of the Nagasaki building lot canvass during the first half of the year, but later on the matter was taken up aggressively with the result that a lot was secured by the close of December. Building preparations were begun early in 1905.

Under the direction of the new secretary in Yokohama the night school was reorganised, a successful series of educational lectures and special religious work were conducted. The opening of the war came just as plans were being matured to secure funds for the purchase of a small building, and the Association has been compelled to continue in its cramped and unsuitable quarters.

Space does not permit a review of the numerous points of encouragement in the expanding work of the Tōkyō Association. Special meetings and receptions for apprentice boys and for junior clerks in government offices were greatly appreciated by business men and government officials and were productive of much good. The extension of religious work among commercial young men, particularly by organising Bible classes in leading offices has been adopted as a permanent department. Lectures, receptions, and Gospel meetings have been maintained with vigor, and many opportunities specially given through the war to influence and impress young men have been taken advantage of. An increasing number of influential business men who were interested in the moral welfare of young men have investigated the work of the Association and made contributions to it.

Two city Associations have been admitted to the Union during the year, making the total number eight. One of these is at Kyōto which starts out with a strong board of directors, a Japanese secretary, a large rented building, in the heart of the best business section of the city, a well supplied reading room, a largely attended evening school, and efficient Gospel meetings and Bible classes. The other is a small but earnest association in the progressive city of Sapporo. The members are raising money to purchase a lot upon which to erect a small building,

Through the aid of friends in America, money has been provided to purchase property in Sendai, which will be used as a centre for city and student association activity. Plans were begun in the autumn to organise a city association with the strongest Christian laymen as leaders.

Considering the progress of this past year in city associations, notwithstanding the great absorption of the public mind in the war, and notwithstanding the great attention to army work demanded from the secretaries, we believe that the future is particularly rich in promise for a large development in this department.

IV.—STUDENT DEPARTMENT.

During the year six associations have been admitted to the Union, among which are the following influential institutions. Ōsaka Higher Technical School, Kōbe Higher Commercial School, the Tōkyō Higher Normal School and the Sapporo Agricultural College. The first two mentioned soon had dormitories in the charge of Christian professors, which greatly increased their influence.

The associations in certain mission schools have during the year made decided progress in solving the problem of the place of the association in such schools. The association have assumed aggressive charge of volunteer Christian work

by the students both in and out of the schools. This has been the case notably in Kwansei Gakuin and Meiji Gakuin. The work in Government schools during the year has been particularly aggressive. There has been a realisation during the year of the need of student hostels, which shall give a home for young men and provide a center for religious and social work. Students in Sendai, Kyōto, Kōbe, Kumamoto and Tōkyō have taken action looking toward securing and enlarging such homes. This is destined to be one of the most effective methods of student association work. The great student centre of Tōkyō alone should in time have a dozen such homes as propagating centers for the Gospel of Christ among the 50,000 male students of academic grade and upward. The students of the various associations in Ōsaka, Kyōto and Tōkyō have been drawn together in fruitful united activity. The field of work in the Tōkyō Imperial University and the First Higher School, which has heretofore been occupied by a joint association, has so extended that plans have been almost completed for organising two separate associations for these great institutions.

V.—SPIRITUAL RESULTS.

While in direct results the year cannot be compared with the opening year of the century, which was characterised by the great national awakening, nor with the year of Mr. Mott's last tour through Japan, still there has never been a time when the directly religious work of the Association has been more healthy or comparatively more uniformly fruitful. There have been constant reports throughout the year of young men becoming earnest inquirers or making confession of Christ. One student association reported twenty-seven young men confessing Christ through the meetings held by the association during the Week of Prayer in November. One city association reported eighteen young men confessing Christ during one

month as a result, not of special evangelistic effort, but of the regular young men's meetings and Bible classes.

A still more encouraging outlook for the coming year is the spirit evidenced in all parts of the country of an increasing desire on the part of members for far greater, more definite, and more sustained results, and the National Committee is laying plans for aggressive evangelistic efforts throughout the coming year. We would insert here a special request that all who appreciate the unique opportunity of the Association in its strategic work among students and business young men, should unite in earnest prayer for an outpouring of the Spirit of God for special spiritual results during 1905.

VI.—ASSOCIATION TEACHERS.

The work of the American and English young men who have been brought to Japan through the Association to fill positions as teachers in Government and other schools, has continued with increasing satisfaction. The young men proving as a body competent and efficient in their work and during the past year the influence of their Christian work through Bible classes and personal effort has been far greater than that of the year preceeding. Instead of being compelled to seek openings for Christian work in their private capacity, they have been urged to enter upon opportunities which have been offered. One most encouraging development has been that of Bible classes for teachers of the schools in which they are engaged. And scarcely a week passes at headquarters without letters indicating some students professing personal allegiance to Jesus Christ.

VII.—OPPORTUNITIES THROUGH THE WAR.

The great outstanding fact during the year has been the opportunities presented in connection with the war.

1.—The Perry Memorial Meeting. It was the Tōkyō

Association that conceived, planned and executed the great celebration of the fiftieth anniversary of the signing of Japan's first treaty with a foreign power. It was probably one of the most brilliant gatherings of any description ever held in Japan. In carrying out the idea the Association enjoyed the advice and assistance of the ministers of foreign countries, cabinet ministers and members of the Privy Council. The meeting resulted in launching the Perry Memorial Fund which has reached *yen* 100,000 subscribed for the relief of destitute families of soldiers. This meeting probably gave opportunity of bringing the work of the Association to the favorable attention of influential citizens and highest officials in a way that would have been impossible in many years of the most effective ordinary lines of work.

2.—Association Army Department. It is not necessary to take time here to enter into a record of this department which was inaugurated through permission granted by the Imperial Army Department and which has won its way through the actual value of the work done until it has met the heartiest approval of the highest military authorities on the field and in Japan. A gentleman in official circles in Tōkyō who has observed the record of this work from the beginning has said: "It is not too much to say, in the light of recent developments, that the eyes of the nation from the Court downward are upon our work and are watching it as a demonstration of the spirit of Christianity at this time of national crisis." The Association realises that in this department it has been given a unique opportunity to serve the entire cause of Christ in Japan.

Statistics :—

City Association in the Union, eight, three others not in the Union; members of City Associations, active, 805; associate 330.

Fifty-eight Student Associations in the Union; active members 905; associate members 715.

Total number of Association members in Japan, 2755.

Young men in the city Association Bible classes, 331.

Young men in Student Association Bible classes, 615.

Students in Association evening educational classes in five Associations 320.

YOUNG MEN'S CHRISTIAN ASSOCIATION ARMY DEPARTMENT.

I.—FIRST PLANS.

Early in January 1904, one month before the outbreak of hostilities, the conference of secretaries of the Young Men's Christian Association in Japan discussed and adopted a complete plan of work for an Army Department in case war should come. This plan contemplated the essential features as the work has actually been conducted and was submitted to the Central Committee of the Association National Union, which after consideration deemed it best to unite forces with the Evangelical Alliance rather than to launch independent activities. In pursuance of this decision a joint committee was formed with representatives from the National Association Committee and from the Evangelical Alliance, which made due application to the government for permission to send representatives to Manchuria. This work did not, however, embrace the methods that had been recommended by the secretaries' conference. Up to May the joint committee was unable to despatch representatives to Manchuria, and having realised that the Association work differed essentially from the plans contemplated by the joint committee, the Association Union, with full consent of the representatives of the Evangelical Alliance, made independent application to the government to begin work in Manchuria.

II.—NEGOTIATIONS.

The National Committee of the Association appointed a special Army Committee to which it assigned full responsibility for this department. The Committee first prepared a definite statement of the work contemplated, together with places where it desired to begin operations, and also appended statements concerning the recent success of the Army Associations with the British and American troops, together with testimonials from men high in authority in both countries. This was first submitted to H.E. Count Katsura, the Prime Minister, who sent it with his hearty endorsement to the Minister of War and to the Minister of the Navy. These both heartily endorsed the general plan but stated their desire to consult concerning details. A committee consisting of Hon. S. Ebara, M.P., Rev. K. Ibuka, D.D., R. S. Miller, Esq. waited upon the Minister of War, having a full conference, with the result that permission was granted to open Associations at Antung and Yingkow, and with the anticipation that permission would be granted to extend to other points, if the success of the work and conditions at the front warranted.

III.—DEVELOPMENT.

a.—Antung. The last of August three representatives of the Army Committee, Mr. C. V. Hibbard, Rev. J. K. Ochiai and Mr. T. Takabatake sailed for Antung. En route they were detained for two weeks at Chinnampo, where they opened supplies and began work for the garrison. The work during this short time was so greatly appreciated that they proceeded to Antung with the hearty endorsement of the Commandant at Chinnampo, which added to the welcome received in Antung. One agreement of the Army Department was that ground at each point would be assigned for erection of the Association tent. At Antung, however, this provision was

exceeded and the authorities kindly placed the best located building in the city at the disposal of the secretaries. The work gradually grew from the beginning until soon hundreds of soldiers visited the rooms daily and every provision made for their comfort, recreation and improvement was used to the full. The secretaries were soon permitted to visit neighboring garrisons and hospital points, which became practically out-stations of the work in Antung.

b.—Yingkow. Through the negotiations and pioneer work of Messrs. R. S. Miller and J. K. Ochiai, and with the temporary assistance of Mr. W. A. Gilbert, secretary of the Association for Legation Guards at Peking, this Association was opened in November. The local authorities could not have done more to facilitate the successful opening of the enterprise. The military governor, the head of the quartermaster department, the Japanese Consul, the Director of Customs, vied with one another in showing interest and rendering assistance. A large building near the barracks was set apart for the exclusive use of the Association and a force of twenty-five carpenters under military supervision worked for over two weeks to repair and equip the building. Financial assistance has been rendered by the Japanese residents and Young Men's Christian Associations of Shanghai, Tientsin, and Peking and Japanese residents in Yingkow have also collected generous contributions. Two secretaries, Messrs. T. Kawasumi and N. Fujii, proceeded to this point late in November to assume charge of the work. Mr. Gleason arrived the last of January and remained for three months.

c.—Fengwanchen. The secretaries in Antung sought from the beginning permission to push the work toward the north. By the end of January the force at Antung having been supplemented by the arrival of two secretaries, Mr. Hibbard and Mr. Y. Hibi, proceeded to Fengwanchen and opened an Association, the way for which had been amply

paved by the splendid work at Antung. This soon became a more important military centre and outstripped in volume and efficiency the work at Antung. During the busiest weeks the daily attendance at the rooms averaged over 1,000, and in addition, upon request of the authorities, a flourishing branch was opened at the hospital.

d.—Tairen (Dalny). Upon request of the Central Committee, the Associations of Kōbe, Ōsaka, and Kyōto assumed special responsibilities for Tairen. The last of January Mr. J. K. Ochiai, who had been made field secretary, proceeded with two assistants to open the work. He was later joined by Dr. R. Fukuda, who came as secretary for this point. The secretaries were heartily welcomed by Gen. Nishi and Gen. Kameo, who are in command of the Liaotung peninsula. Owing to the crowded condition of the city, a building could not be secured at once, but the secretaries were kept busy visiting different barracks and the hospitals with entertainments, addresses and good cheer for the men. As soon as possible a building was offered by the authorities. It was not as large as desirable but was the best available and has been overrun since. The volume of work has varied with the number of troops in the city. As troops are constantly passing back and forth, the Association is able to have brief touch with tens of thousands of men, leaving the memory of its service and the imprint of its spirit.

e.—Touring. At every point except Dalny one man has been kept busy for the most of his time in extensive touring among not only neighboring, but far distant points. From Antung, Wiju, and Fengwanchen were touched. From Fengwanchen one secretary has taken long tours, penetrating to Saibashū and Kwanchō. From Yingkow systematic visitation has been made by secretary Fujii to Tashichao, Liaoyang, and intermediate hospital points and waiting stations, where he has delighted with presents and messages and music many

thousands of sick and wounded returning from the great battle of Mukden. The most significant travels have been those of secretary Kawasumi who on two successful tours proceeded to Liaoyang, which was then the front, and afterwards to Mukden, which he entered three days after its occupation by the Japanese troops. His reception was beyond all expectation, generals giving him unlimited freedom to visit throughout entire armies. Men leaving for the front sent deputations to request that he come speedily to give addresses and Christian ministrations before their departure. His addresses made probably the most profound impression upon a company of high officials before whom he was invited to speak. Officers urged that such work should be continued and extended. The Association has been pleased to secure the service of Dr. J. H. DeForest for a special six weeks touring among the Associations, delivering a series of addresses and meeting officers and men. Dr. DeForest went with letters of introduction from Count Katsura, Gen. Terauchi, the Minister of War and other high officials, to each of the leading generals in Manchuria. The reception granted everywhere to Dr. DeForest as a Christian missionary and Association representative has been eminently gratifying. Dr. DeForest has rendered a great service, both to the soldiers and to the Association.

IV.—METHODS OF WORK.

The plan has been to make the buildings a social, recreational and religious centre for all troops, supplying everything possible to attract, appeal to and console the men far away from home. The result has been that all classes and conditions of men have been appealed to and have greatly appreciated the benefits received. The work has centered around the reading, correspondence, game, and assembly rooms. There have been, for the free use of the men, letter paper, envelopes, postal cards, and writing materials, daily newspapers, monthly

magazines, and books of general interest. The gramophones have been the most popular of all attractions and constant use has been made of organs, accordeons, and other simple musical instruments. Among more practical articles have been razors, hair clippers, and soap, the latter for toilet and laundry purposes. Hot water has been provided and men by the hundreds have availed themselves of the opportunity to do their own washing. Thousands of buttons of various shapes have been supplied for those which had been lost and goods for patches have lengthened the life of and made more comfortable many suits of clothing. Pamphlets, tracts, and scriptures have been distributed in large numbers, generous contributions having been made by the Bible societies and the Japan Book and Tract Society. Social gatherings, lantern exhibitions, singing clubs, and evening classes have been maintained and attended by multitudes.

V.—RELIGIOUS WORK.

The religious work has been at no place forced from the start, but the secretaries have been on the constant watch for opportunities to make the beginning. Within three weeks of opening the first Association, a weekly Bible class was begun and attended by seventy men. Within two weeks, at the request of soldiers, the sessions were increased to three per week, all well attended, and the soldiers were asking for more. At every point Bible classes, gospel, prayer, and inquiry meetings, and personal work have been conducted, comprising a vigorous and constant religious campaign. This work has been welcomed eagerly by men and officers and apparently appreciated more than any other activity. A number of Christians have been led to renew their vows. Although the time of contact with the men is brief, a considerable number have confessed Christ. Large numbers have asked for gospels, literature, and Christian instruction.

Innumerable thousands have observed the fruits of Christian life and service and have been deeply impressed by the beauty and value of such a religion.

All soldiers have been greatly affected by seeing the representatives of the Association so interested in them as to follow to the front and suffer hardships, bringing an expensive outfit and large quantities of supplies, to be freely distributed for their needs and comforts. Efforts for the men in Manchuria, from the very fact that it is so far from home and near the scenes and stress of war, have a power and influence which cannot be attached to the most efficient work in Japan. On the same basis, the nearer the work has approached the front the greater the effectiveness. One secretary has written his belief that ten yen invested in the work in Manchuria has a possibility of accomplishing more than one hundred yen elsewhere.

VI.—ASSISTANCE AND APPRECIATION.

From the military authorities, both at the army headquarters and at the General Staff in Tokyo, and from field and local commanders in Manchuria, the most cordial support and co-operation have been rendered and invaluable favors received. Grants of transportation by boat and rail in Manchuria, finding and granting of houses, details of carpenters and mechanics for repairs and improvements, the supply of many articles useful in the work, the use of government telegraph and post, together with direct communication from one commander to another to secure permission for extension and additional privileges have been among the methods in which friendship has been shown.

There have been also cordial expressions of confidence and interest. The Japanese Consul at Yingkow, who had observed the work from its beginning closed a hearty commendation as follows: "Therefore, this work is welcome wherever there are soldiers. I, who have seen the success of your army work,

pray that it may continue to flourish in the future." The commandant at Yingkow, after making a thorough investigation of the Association at that point, wrote to the Manchurian headquarters in his official report as follows: "My firm belief is that when this work is fully equipped there can never be any better form of recreation and diversion for the soldiers, whose hardships and privations are so conspicuous."

The authorities at Tairen presented to the Association the following statement: "We acknowledge the great benefits offered to the soldiers through your work in this station. Your efforts have been conducted with great thoroughness in every arrangement." The Minister of War has expressed personally his thanks for the efforts of the Association and has stated the admiration with which he has observed the work.

VII.—LARGER RESPONSIBILITIES.

The War Department has stated its desire to entrust to the Association responsibility for all organised Christian work at the front, including not only work at settled points, but touring and visitation. This has extended the scope beyond the original plans and brings greatly increased needs for workers and means. The field is limited only by the ability to secure workers and money and supplies. The expectation of the Japanese government and officials concerning this work is so great that the Association dare not fail in measuring up to the full limit. Up to the present the ability of the Army Committee to enlarge the work has been taxed to the full and with necessitated enlargements in plans the Committee has been reorganising its headquarters and strengthening its office force in order that in purchasing, shipping, transportation, correspondence, securing of suitable workers, preparing of adequate reports and the raising of money, it may work with efficiency and with the expedition which is demanded in an opportunity so great and yet so fleeting.

VIII.—FINANCES.

The American International Committee has made the work possible and is forwarding the largest proportion of the funds used. The British National Council has also secured and forwarded individual contributions. In Japan the Committee has been active and several business men of means have contributed liberally, and a considerable number of churches, Associations, and Endeavor Societies have sent in various amounts which have been greatly appreciated. According to the original plan of the work the Committee estimated *yen* 30,000 for one year's budget, but with the unexpected enlargement of the plans and scope of activities, this amount must be greatly exceeded, if not doubled. The Army Committee has, therefore, need of earnest financial co-operation in behalf of this work, in which it stands before the Japanese public and the Japanese government as the representative of the Church of Christ, not only in Japan but in all lands.

L A T E R .

Since the above report was submitted, the following interesting developments have taken place :

I.—IMPERIAL RECOGNITION. On May 6th, T. I. M. the Emperor and Empress through the Imperial Household Department, granted to the Army committee of the Association, the munificent contribution of *yen* 10,000. It need scarcely be stated that not only the Association but the entire Christian community in Japan have been greatly gratified at this expression of appreciation of the efforts in behalf of the soldiers of a Christian organisation. This gift was made only after the officials of the Imperial Household Department had carefully examined the work as actually conducted by the Army Association.

II.—NEW STATIONS. Near the end of May associations were opened at Liaoyang and Port Arthur. Two secretaries have been assigned to Port Arthur and five are stationed at Liaoyang, two for work in the city and three for traveling in neighboring districts. The total number of secretaries located in Manchuria at the end of May is eighteen, besides four representatives of the Committee of the Association making special tours.

III.—TRAVEL. Bishop M. C. Harris, accompanied by Rev. T. Kihara, left Chemulpo May 16th for a month's tour among the associations holding special meetings in behalf of the soldiers. Bishop Harris was provided with special letters from T. E. Count Katsura, the Prime Minister, and Gen. Terauchi, the Minister of War and other officials.

The 26th of May the Hon. S. Ebara, M.P., and K. Yamamoto, Esq., proceeded to Manchuria to visit the Associations. These gentlemen proceeded as representatives of the Army Committee to make a special study of the needs and conditions of the work, in order that the Committee in Tōkyō might be able to administer the expanding work more effectively.

IV.—SUPPLIES. During May 150 boxes of supplies were forwarded to the front. Beside the regular instalments of stationery, reading matter, etc., they contained articles of special interest to the soldiers during the summer, including fishing tackle, base balls and bats and outfits for tennis, archery and fencing. Through the co-operation of the Japan Book and Tract Society and the American Bible Society, the committee forwarded during this month over 8,000 pieces of Christian literature.

THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION.

The Young Women's Christian Association has had one whole year in Japan—a year that has borne little fruit if outward facts only are to be reckoned, but one in which we trust our Father has been guiding the unlearning and the learning of many things that in the years to come He may be the more glorified. We are grateful to Him that so early in its history the Association is able to have two Secretaries on the field. Miss MacDonald, who arrived in December, comes from having been National City Secretary of Canada, and is supported by the young women of the Canadian Associations. The other Associations which are actively interested in Japan are those of the Pacific Coast and the University of Minnesota, and of all these we like to remind ourselves often, for we know that their interest is more than financial, and on the threshold of a new work it is a great strength to know that many young women at home are truly longing for the young women of Japan and are helping our efforts by their prayers.

Our time for the first two years is given so far as possible to language study and to becoming acquainted with our field. The latter divides itself to us at present into three great branches, work among students, work among alumnae of mission schools, and work among factory girls and women.

In the Government and public schools of Japan there are over 20,000 young women, by far the greater part of whom very likely have not even a knowledge of the claims of Christ. To find out ways of eventually reaching these is our aim and hope. The question of providing Christian boarding houses for the young women students who come to Tōkyō in large numbers is one to which we wish to give earnest attention.

The alumnae of mission schools in the large cities promise

a great opportunity for perhaps more immediate work in gathering them together for Bible classes and gospel meetings and in affording a centre to which any girl from outside may join herself. We feel the importance of coming in touch with those of the alumnae who may be teaching in Government schools and other Christian women teachers, believing that through them is one way of entrance into the schools.

Beyond all this work of bringing Christ to students—vast in its possibilities—we look to the numbers of women and girls who are living in both physical and spiritual poverty and often filth in the large factory centres in Tōkyō, Ōsaka, and in the weaving district in Kyōto. Surely the only hope for them is that God may call and train many of their own more fortunate sisters into love and service for them.

This is only outlining boldly as our field such a one as is being occupied by the Young Women's Christian Association at home. It only means that we count our land unpossessed and our work unfinished so long as any of these have not heard the good tidings, while we thank God for every agency He is using to bring His kingdom in the hearts of any and all young women in Japan.

Three Bible classes have been organised since the first of the year—two among young women of Government and private schools—and one by Miss MacDonald among a small number of English speaking young women who expect in their turn to collect a group of girls and teach the lesson taught. The course used in all is based on the course in Mark recently published in Japanese by the Young Men's Christian Association Union and given with one year's subscription to the "Young Women of Japan" which the Promoting Committee of the Young Women's Christian Association in Japan has been publishing since May. This little magazine, which was born out of a desire to provide young women with some daily Bible study, has been enlarged, in accordance with suggestions received,

into a monthly for Christian girls—containing six pages of English and sixteen of Japanese. It is intended always to urge, with the course in the magazine, personal Bible study. The present course in Mark we hope is to be followed by one in Acts specially written for Japanese young women. Our subscription list at present is not very large, but as we learn what young women like and as they learn what to like, we hope to see it lengthen.

We are sincerely grateful for the sympathy and interest shown in our magazine and our work by all other Christian workers in Japan. Still more in the future shall we look to them for their advice and co-operation as we follow where we are persuaded He is pointing the way.

THE JAPAN UNION OF CHRISTIAN ENDEAVOR.

The twelfth annual convention of this organisation was held at the Shiba Presbyterian church Tōkyō last April. In all 91 adult, and 35 junior societies have been established in Japan in ten different denominations. Their total membership covers 3,000.

Rev. Messrs. T. Harada of Kōbe, N. Tamura of Tōkyō, and J. H. Pettie of Okayama remain as for several years past respectively president, vice president, and treasurer. Rev. I. Inanuma now of Yokohama, who had been the successful secretary for three years and a half, resigned that position in October and no successor has yet been appointed.

A special feature of the year's experience was the tour through Japan, as he was returning to America, of Rev. F. S. Hatch, for three years past the travelling Christian Endeavor secretary for India, Burmah, and Ceylon. He visited nine different cities and held over fifty impressive meetings. He was accompanied by two charming East India young ladies, the

Maya Das sisters, who gave great pleasure by their singing of Indian hymns and their description of home and school life in the land of the Hindus.

The society organ, *The Endeavor*, a bilingual magazine printed by the Okayama Orphanage boys, is issued monthly. Pending the selection of a new permanent secretary, the headquarters of the Japan Union of Christian Endeavor and all its work has been transferred from Kōbe to Okayama.

J. H. P.

THE AMERICAN BIBLE SOCIETY.

The division of the field at the beginning of the year seems providential. The new order of things was just fairly in operation when the war broke out and transportation was more or less delayed, or entirely suspended until the troops and military supplies had been provided for. By having two centres of distribution, one of these at Kōbe, it was possible to supply the southern field, and also the soldiers as they were departing for the front, as could not have been done by the previous arrangement. With the enlarged work and increasing demands, the experience of the past year has demonstrated the wisdom and advantage of this new arrangement. No serious difficulty has thus far arisen in consequence of the change and there seems to be no reason to think that the plan will not be satisfactory in the future.

We are glad to report that in the month of August we were able to occupy the new building that had been fitted up for our special use. It is particularly well adapted for this purpose and most favorably located. The rent also is quite reasonable.

The sale of the Scriptures has no doubt been somewhat diminished on account of the war. Such a great number of young men has been called into the service that the sale of

books, as well as all kinds of business, has been somewhat affected. At the same time the receipts for 1904 were *yen* 8,474 while the joint receipts in 1903 were *yen* 13,621.

Before the division some of the colporteurs were given a regular salary ; but since that time the plan which was adopted by the Committee in 1893 has been resumed, and the payment for their services has been by commission only. The number thus employed has not been as large as in former years, but the result is, as was the case before, that we are getting our books circulated at a large reduction in the cost ; and there is the satisfaction of knowing that no one is being paid for work that is not done.

The two foreigners, employed as colporteurs, proved to be both diligent and conscientious, but both of them found that the constant strain and exposure, as well as discomforts of travel in the interior have been more than they were able continuously to endure. Owing to the large number of book-stores in Japan it is possible to get the Scriptures within reach of the people by means of them to a greater extent than in any other non-Christian land. The employment of colporteurs, therefore, is not so necessary in Japan as in other countries.

Since the early part of February, the one thought which has occupied to a large extent the minds of the whole nation has been the war with Russia. Attempts have been made by some of the Japanese to prove that this is a war between Christianity and civilisation, and that the Bible upholds injustice and oppression. To some extent this has influenced the minds of ignorant people, but the educated classes have not been deceived. On the contrary, the attitude of those at the head of affairs has been most friendly and appreciative.

When the Agent visited the hospitals in Sendai in December last, the Surgeon in charge conducted him through all the wards and introduced him to the patients and stated the purpose of his visit. Every facility was given for the distribu-

tion of the Scriptures and arrangements made for distinctly religious services. Similar privileges have been given in all the hospitals in Tōkyō, as well as in most of the hospitals elsewhere.

This has afforded an excellent opportunity for the distribution of Scriptures and other religious literature. Besides 10,000 Gospel and 9,600 booklets given for free distribution, a special grant of 130 Testaments was made for use in Bible classes.

In a report of this work at the front by Mr. C. V. Hibbard he says, "About 4,000 Gospels have been distributed to invalids in hospital at Chinampo, Wiju, Antung and Fengwanchen; also to soldiers who desired them at the Association Rooms. As a rule we have distributed the four Gospels alternately to men of the same hospital ward, or group, with the suggestion that they exchange after reading. As time is abundant, and reading matter extremely scarce I think the men commonly act on the suggestion. I have never seen one thrown away or seen a piece of one anywhere.

"A much smaller number of Testaments have been used, and these have been distributed with great care. The other day a surgeon of lieutenant's rank, whom I met some weeks ago, happened to be passing through Fengwanchen and came in to see me. As I asked him about Christianity, his hand went to his breast pocket and brought out one of your Testaments. It was well worn and he had a string of questions to ask. I regard the distribution of these Bibles as one of the most important features of our army work. It is impossible to give any idea of the vacuity and monotony of life over here in this out of the way place, and I am assured that the Testaments get such attention as they would never get under ordinary circumstances. It is a common thing for men to ask for one of the Gospels in preference to any thing else. As new stations are opened, and the work goes on, we expect to be called upon for frequent donations for use in this way. Speaking of a Bible class,

held at Antung, Mr. Hibbard says, "I think it was the best I ever saw conducted by a Japanese."

A special feature of the comfort bags mentioned in other reports was a Gospel and tract in each one; and also a letter of comfort. In acknowledgment of the receipt of the Gospels and tracts Mrs. Yajima writes, "No word at our command is adequate to express our deep sense of your kindness in sending us so many Gospels (30,000) so that we may put a Gospel into each bag; and they have come to be called 'Gospel bags' instead of 'comfort bags.' Encouraged by your contributions we are doing our best in preparing the bags and boxes, with prayer and thanksgiving."

How these are received and appreciated at the front is shown by a card received from one of the soldiers by Mrs. Watanabe of Yokohama, who is the President of the local branch of the Woman's Christian Temperance Union and has been instrumental in supplying a considerable number.

"My Dear Mrs. Watanabe:—

"Ten thousand thanks for your precious gift in which is included not only the articles that will be most useful but also the sympathy which is the most precious of all. I shall wear it in the coming battle and I am sure we shall be victorious. When I return I hope to express my thanks to you in person." Then follows a poem of which this is the substance "They who fight according to the teaching of the Bible (i.e. in a righteous cause) will surely triumph over every foe."

Of all the special work, however, nothing has equalled in extent and interest that which has been done in the various military and naval hospitals among the sick and wounded soldiers and sailors. Various and thrilling reports have been received, but as one of the workers says, "The best part can never be told; the eager faces, the gratitude and joy that are so real and apparent can be realised only by those who have seen them for themselves." It is the universal testimony that no

work has given greater pleasure and satisfaction than this of ministering in even a small degree to these men whose valor and endurance have astonished the world.

With these facts before us it is no longer a question of duty or of opportunity. It is simply one of ability. As it was said to the Church in Philadelphia it can be truly said now, "I have set before you an open door." Shall we not thank God and go forward?

Napoleon Bonaparte said to his soldiers at the Battle of the Pyramids, "Twenty centuries look down upon you." Today a greater conflict is going on before us. It is between the Kingdom of Christ and the Kingdom of Darkness. Not twenty centuries, but all the centuries and the hosts above look upon this struggle. There is one course and only one to a victorious issue. Give the Bible. It has wrought its changes in other lands. It will do so in Japan.

SUMMARY OF SCRIPTURES SOLD DURING THE YEAR
Ending December 31st 1904.

	Bibles	Test's	Portions	Total Copies	Total Value, Japanese yen	Amount Re- ceived Japan. yen
By Colporteurs	1,267	12,748	5,157	19,172	3,898.15	3,898.15
„ Commission Sellers	1,402	7,575	10,446	19,423	3,897.18	2,500.33
To Correspondents	433	3,805	10,166	14,404	1,254.90	1,040.34
For Free Distribution	140	3,174	7,444	10,758	514.84	257.45
At Bible House	449	4,303	4,567	9,319	1,135.19	861.65
Total	3,691	31,005	37,780	73,076	10,700.26	8,566.92
Donations	21	1,333	101,679	103,033	1,337.10	
Grand Total	3,712	32,938	139,459	176,109	12,037.36	8,566.92

THE BRITISH AND FOREIGN BIBLE SOCIETY
AND THE
NATIONAL BIBLE SOCIETY OF
SCOTLAND.
JAPAN AGENCY.

The report which follows is condensed from the printed report of the agent of the above societies, J. Parrott, Esq., of Kōbe. The field is the southwestern half of Japan. THE EDITOR.

SCRIPTURES PRINTED,—365,000 BOOKS.

The printing press has literally been kept at work day and night for a time in order to use opportunities that were unique and passing for ever. More copies have been printed this year than in any previous year of the Agency's existence in Japan. The Gospel Printing Press has surpassed itself and fully answered the urgent call made upon it. Many of the men who fed the rollers and the girls who stitched the sheets in the office knew that life or death in one sense hung upon their efforts. Of all the copies turned out, not one was faulty from poor workmanship in an edition of 200,000 copies of the Gospels. This as an urgent order stands as a record for Japan and will bear favorable comparison with any printing office work in the world.

SCRIPTURES ISSUED,—369,422 COPIES.

Here again the war is the occasion of an unparalleled output, an excess of 311,456 over the total for the British Agencies for 1903 and a considerable increase on any totals of the Bible Societies' history in Japan. Of the total number issued only 15,094 books were shipped to London, Glasgow, and Seoul.

CIRCULATION,—335,960 COPIES.

Our war editions have been circulated almost entirely by our sub-agent and colporteurs; and this work demanded considerable organisation.

Apart from this work, our channels of circulation have been by sales. They aggregate 102,896 copies, of a value of *yen* 8,855. 45/100, an increase of nearly 20,000 copies over those sold by the British Societies last year. Our sales by colportage proportionately exceed those of 1903 by 13,695 copies, as do our sales by Commission Agents, these showing an increase of 1,175 copies. While sales from other sources show an increase of 3,012.

COLPORTAGE.

Throughout the year, 48 colporteurs have been employed, of which number 36 worked all the year. These men sold in all 1,652 Bibles; 18,532 Testaments; 37,682 Portions making a total of 57,866 books.

For three months, our sub-agent, Mr. Lawrence with several of our most successful men were kept at Hiroshima and other centres engaged in distributing Gospels and Testaments to the outgoing troops. As the utmost secrecy was observed by the military authorities as to date and place of embarkation, it was necessary for our workers to be almost in sight of the transport steamers day and night. When the information was obtainable, much had to be done in a very short space of time. Hiroshima, the great centre, was made our headquarters. For many weeks, division after division as they were quartered in the city was supplied. The knapsacks of the men were constructed to hold only a scientific minimum; but within that minimum, space was found for our miniature editions. The work of getting our cases of books forced through when railways carried no freight and every available steamer was more than full seemed at the time an impossible task. Yet it was done and no division left the city unsupplied.

Since those days, many committees have been formed and much Christian literature has been distributed. Free Grants have been made to missionaries in Kanazawa, Ōsaka, Himeji, Fukuyama, Hiroshima; on the island of Shikoku, to missionaries at Takamatsu, Zentsuji, Kōchi, Matsuyama; in Kyushu, to applicants living at Kagoshima, Kumamoto, Saseho and Kokura. In all 233,094 books were sent out from the Bible House in free grants.

Mr. A. Lawrence in his report for the year writes us.—“As soon as war was declared in February and the troops were being hurried forward to Hiroshima, the Military Headquarters of the Empire, the first consignment of Scriptures was ready for distribution and was sent to that city.

“We found a helper in Miss Bosanquet, of the Church Missionary Society, who was a personal friend of the General in command of the garrison. He so assisted us that we were soon informed that a supply of the books would be distributed to the Guards if sent in. Thereby no suspicion was incurred and we found no difficulty in approaching the General of the next division when it arrived. He at once gave us permission to do the work ourselves. We engaged a man with a light hand-cart for our case of books and commenced our work. The men were very grateful and willingly accepted the books, expressing warm appreciation of the Societies' gift.

“As each succeeding division arrived, it was necessary to obtain from its commanding officer permission to prosecute our work. Invariably, it was readily given and we had no further difficulty in reaching each soldier. Among five divisions in Hiroshima and neighboring villages, we circulated a little over 100,000 Scriptures. Another important distribution took place at the garrison town Zentsuji, the Military Headquarters in the Island of Shikoku. We had here the valuable assistance of Rev. W. Buchanan who succeeded in arranging an interview with the General in command. With his sanction to com-

mence our work, we met the various corps in the garrison grounds. The troops were drawn up in a hollow square and we were invited to take our places in the centre with the officers. After our address to the men, the officer in command stepped forward and thanked the speaker for his words and the Societies for the gift of Scriptures.

“Every day for a fortnight, we met companies of the different corps. On each occasion, appreciation and hearty thanks were expressed by the officers. Altogether, twenty-two addresses were delivered and over 20,000 Scriptures were distributed.

“At the final inspection of one of the corps in the Zentsuji garrison, the officer examining the knapsacks of the men noticed that every one had a copy of the Gospel. He asked what they intended doing with them. We hope to keep them and read them in our spare time.

“An officer at the front had received a Testament at Hiroshima. He had derived such comfort and help by reading it that he lent it to several of his comrades. It was read by no less than ten different men. They were so impressed with its teaching that they requested the officer to write to Hiroshima to know if ten more Testaments could be sent to them, as they wished to study the book together.

“Some naval men were supplied with Testaments by one of the Pastors of the Methodist Church in Hiroshima. They gratefully received the books and read them. Later, one of the officers wrote to the Pastor thanking him for the gift and adding, ‘Pray for us.’

“In many of the large temples, soldiers were quartered. During our work, a special distribution took place in one of these buildings. Five hundred troops were drawn up inside the temple and we were invited to address them. ‘We have plenty of time,’ said the officer in command, ‘so you may talk to us as long as you please.’ Mr. Buchanan seized the

opportunity and preached a stirring sermon to them. This is perhaps the first time in Japan that a Christian sermon has been preached to such a large number of Buddhist believers inside one of their own temples. And at the same time each person received a copy of the Christian Scriptures.

"After the free distribution to the troops, we made a Bible-selling trip to the Provinces of Aki and Suwo and thence to the Island of Kyūshū. We met with fair success and disposed of a good number of Testaments and Gospels. I found that colportage in war times was not altogether congenial work. People seemed to regard us with more or less suspicion. Is he a spy? Is he a Russian? seemed to be uppermost in their minds. On learning I was British, they became friendly and desired to converse with me. Hotel-keepers were dubious about lodging me and they were always careful to find out who I was and for what purpose I had come. The police, too, were active and kept me under their surveillance. I was required to satisfy them as to my nationality, residence, age, profession, purpose of travelling, etc. Of course all this was legitimate and necessary, especially as spies had been at work in various parts of the Island.

"Another tour was undertaken in the Province of Ise. In these parts, we found the work easier of accomplishment. The police regulations were a little less rigorous. We made good sales in most of the towns which we visited. At one large school near Yokkaichi, we were kindly received by the Principal. He called the students together and introduced us to them. We showed our books and requested them to purchase. They responded and all chose English Testaments. In the town of Tomita, we met more students. We disposed of more English Testaments to them and also some Gospels in the vernacular. We worked part of the city of Yamada. The national shrines of Ise are here. Thousands of pilgrims journey to Yamada to offer up prayers to the spirits of their

ancestors. It rained in torrents during our stay. Consequently, we did not meet the pilgrims; but we made a house to house visitation and sold a fair number of Gospels and a few Testaments."

Mr. K. E. Aurell writes as follows :—

"During the last few months, various plans have been tried in circulating the Scriptures. At Kōbe, during the hot season, when the people strolled about certain airy places in the evenings, I (with a Japanese helper,) brought out a small table and hung up paper lanterns on which 'The Word of God' and 'The Word of Life' were written in large characters. Having the books generously spread about on the table for inspection, we played a concertina, sang, and spoke to the people continually. Numbers of men and women were attracted: After giving me their attention for a few minutes, quite a few bought copies of my books. About forty books were disposed of every time I went out these summer evenings.

In the latter parts of August and the first part of September, a few day's trip was made through the provinces of Aki and Bingo. Very large meetings were held every evening and quite a number of books sold. In one town, about twenty young men, students, came up to my room and stayed with me for an hour very gladly listening to all I told them regarding the Bible and its teachings. One said his sister was a Christian. I replied: 'Then no doubt you know very well what Christianity is.' No," he answered, 'I know not the least thing about it. I have been a very stubborn fellow and would never listen to what she wanted to say about it to me. Now I feel as though I would like to know a little about it. So I will buy a Bible.' Of these twenty, all who did not have this Book bought it that evening. About half of them were already provided.

"My work on the chief thoroughfares of Kyoto in the autumn was energetically pushed. I did a great deal of talking

about the Bible. As foreigners very seldom do that kind of work on the streets, I had very large gatherings about me. I sold on an average almost a hundred books daily. The purchasers were mostly students.

"At Maizuru, for five days I went from house to house selling the books. In a number of places I was asked to speak in public schools and high schools. In one town, where Bible-sellers had hitherto met with little success, I visited one of the principal schools, and was asked to give an address. The Principal, in introducing me, spoke cordially on my behalf. As a result, the whole town were made aware of my visit. On leaving, the scholars presented me with a handful of beautiful flowers as a token of their appreciation of my talk to them. When I went around to the houses later on, I was met by people ready to listen to anything I might say. My sales were good in that town."

Rev. J. H. Pettee, D. D., writes us.—"Mr. Niwa, the colporteur in Okayama, reports an increase of twenty per cent. over last year's sales; even though the figures for 1903 were far in excess of those for any recent year up to that date. The increase of sales has been entirely among non-Christians. He made a trip recently through a farming region and sold a large number of Bibles or portions to people never before sufficiently interested to purchase. This is the more significant, because the nearest church has been without a pastor for half a year.

"Originating in Okayama Ken and peculiar to it is a unique organisation called the 'Bible Evangelising Company.' It has just closed its third year of efficient service, Mr. Niwa is one of its prominent members. One Gospel from beginning to end is read and explained by one worker, at fixed times, to one enquirer. Skilled pastors, Bible women, or other workers are engaged in it."

Mrs. McKenzie, one of our Bible women Superintendents, and to whom we gave a grant of Scriptures, writes us :

"We usually go to the railway station to receive the wounded soldiers. Recently, three hundred arrived and I was able to speak to many of them. As I came to one man, he took his Bible from his pocket and said: 'Are you a Christian lady?' 'Yes,' I replied. 'You were kind enough to give Bibles to some of us disreputable soldiers when we left Kanazawa several months ago. We have read them and they have comforted us.' I asked, 'Do you like the Bible?' 'Yes, very much. It is the best book I ever read,' etc."

Other letters of similar import could be quoted; but the foregoing must suffice.

JAPAN BOOK AND TRACT SOCIETY.

In condensing this report it has been found necessary to omit the letters from colporteurs and others for lack of space.

—THE EDITOR

In presenting this report of our work we would gratefully acknowledge the good hand of the Lord upon us, guiding and sustaining us; and blessing the literature which He has graciously enabled us to send out among this people.

When the year opened our funds were so low that we felt we must close our doors unless we received speedy relief. Fortunately the Religious Tract Society came to our help and thus made it possible for us to continue scattering the seed of the Kingdom of God among the people of this Island Empire. This we are the more thankful for, as owing to the life and death struggle with Russia in which the nation is now engaged, the calls for our publications have been particularly urgent.

In June the Society moved its headquarters from the Foreign Settlement, where the Depot had been for many years, to larger and more central premises nearer the Main Street. This move has greatly helped our work.

The figures given in the last Report as the Society's Issues for 1903 were wrong. The correct figures for 1903 and 1904 are as under, viz :—

ISSUES 1903.

	Our Publications.			Published Elsewhere.	Total Copies.	Value Yen.
	Books.	Tracts.	Cards.			
Sales at Depot	111	11,678	575		12,364	150.78
„ to Correspondents ...	1,975	132,197	6,208	927	141,307	2,414.02
„ „ Book Shops	1,212	11,428	3,238	540	16,418	748.34
	3,298	155,303	1,021	1,467	170,089	3,313.14
Sales for Osaka Exhibition.	1,000	182,200			183,200	2,298.50
Free Grants... ..	15	1,559			1,574	34.43
Total... ..	4,313	339,062	10,021	1,467	354,863	5,646.07

ISSUES 1904.

	Our Publications.			Published Elsewhere.	Total Copies.	Value Yen.
	Books.	Tracts.	Cards.			
Sales at Depot	223	11,171	1,512	332	13,238	202.13
„ to Correspondents ...	6,491	170,770	4,600	4,613	186,474	3,476.51
„ „ Book Shops	1,295	16,251	1,730	662	19,938	901.62
	8,009	198,192	7,842	5,607	219,650	4,580.26
Sales for Distribution among Japanese Soldiers... ..	1,953	107,710		36	109,699	1,325.33
Free Grants... ..	16	204			220	9.32
Total... ..	9,978	306,106	7,842	5,643	329,569	5,914.91

It will be seen that the Sales at the Depot show a slight increase. Nearly all these sales were effected during the last three months of the year after we had moved into our new Depot.

The copies sold to Correspondents show a substantial increase, especially under the heading of Books; this one item being more than three times as large as the figures for 1903.

PUBLICATION.

The Society has, during the year, paid for the printing in Japanese of 10,500 Books, 285,000 Tracts and 2,000 Hymn Sheets, amounting in all to nearly five and a half million pages.

The Books include six separate editions all of which were new :—

EDERSHEIM'S OLD TESTAMENT HISTORY.

The translation of the first double volume of this important standard work was issued in December and met with a ready sale. The following letter refers to this book :—

" I enclose cheque for fifteen copies of the first volume of Edersheim's Old Testament History. Fifteen copies was the number my men thought they wanted, but when the books came and they found out how excellent they were, they decided that they must have two more copies. I am letting them pay me on the instalment plan at the rate of one third each month. This makes it easier for them to get the books and I would rather they pay for them, as then they value the books more. Please therefore send me two more copies."

WHAT CHRISTIANS BELIEVE.

This is a translation of Bishop Welldon's book, "I Believe." It takes up the different clauses in the Apostles' Creed, explaining them in a simple and easy, yet interesting way. One thousand copies were printed and are being rapidly disposed of.

PILGRIM'S PROGRESS.

This is an entirely new translation, the copyright of which the Society purchased in 1903 from the Japanese translator. An edition of 2,000 copies was printed. The book is illustrated with ten half-tone pictures. The style is easy colloquial, much easier to understand than the former translation which was made nearly twenty years ago.

The other three books were all prepared by Mr. Wm. George Smith, viz :—

STORY OF CHUNDRA I ELA.

This is an account of an Indian woman who after undergoing great suffering became a Christian. The story will, it is hoped, be of interest to Japanese women.

LIFE OF COLONEL GARDINER.

THIS WAY, 97th (Life of Captain Hedly Vicars).

This book gives some account of the Crimean War and is therefore particularly interesting at the present time to Japanese soldiers. It was issued early in the year and mention is made in the Society's Report for 1903 of three lieutenants to whom it was greatly blessed, These men became Christians and shortly after left for Manchuria. Two of them fell in battle leaving bright Christian records behind them.

The other was brought back to Tokyo with a groove ploughed in his head by a dynamite shell, but rejoicing in the Lord and thankful even for his wound as evidence which could be shown to others that Christians were willing to suffer for their country. He has since left the hospital and is preparing to return again to the front.

The tracts printed during the year include forty-four separate editions, forty of which were reprints. Of the four new ones, three, "HE DIED FOR ME," "I WISH I HAD," and "THE CHRISTIAN FIGHT" are primarily intended for soldiers.

During the year under review the Society also bought from other publishers 1,434 Books, 12,794 Tracts, and 2,430 Cards and Pictures, these being required for stock and to fill orders received.

TRACTS FOR RUSSIAN PRISONERS.

In May the Religious Tract Society very kindly made us a grant of 3,300 Russian tracts for distribution among the Russians who might be brought to Japan as prisoners of war. The steamer on which these tracts were shipped broke its shaft on the voyage out and was delayed two months for repairs, so that the tracts did not arrive till late in the autumn and but few were sent out before the close of the year. Nearly all have, however, been since distributed and have we believe been well received.

WORK AMONG THE JAPANESE SOLDIERS.

Very soon after the war broke out letters began to reach us asking for grants of tracts and books for distribution among the soldiers and on hearing of this need, the Religious Tract Society very kindly responded to our request and placed £100. at our disposal for this special work.

Miss H. Hankey of London, the author of the poem "The Old, Old Story" also sent us £1. to be used in giving the soldiers copies of the Society's Japanese translation of her poem.

The Rt. Rev. Bishop W. Awdry of Tokyo also sent us one hundred *yen* towards this work with the following letter:—

Some money has been sent me for the spiritual good of the soldiers and I cannot do better with a good slice of it than send it to improve the grants of books and larger tracts which you are sending to the different centres for the use of the sick and wounded.

A missionary lady who is working among the soldiers has again and again come to the Depot to purchase tracts with money which she told us a young Japanese woman had given her. The woman left school in the spring and ever since first obtaining employment has each month regularly handed one tenth of her earnings to the missionary, asking her to use it in buying tracts for giving to the soldiers.

Our grants have not been confined at all to members of any one denomination, indeed that has not entered into our consideration. Our endeavor has been to supply those who had special facilities for distributing literature and thus we have sent grants for this work to twenty-nine different persons or associations. Among these are members of the Church Missionary Society, the Methodist Episcopal Church, the Churches of Christ, the Reformed Church in the United States, the Young Men's Christian Association, the Society of Friends, the American Board, the American Baptist, and the American

Presbyterian Missions. The grants have only been sent to those who specially applied for them but in many cases the same persons have received several parcels, they having written when the first grant was exhausted asking for more.

The great bulk of the tracts have been distributed among the sick and wounded soldiers in the various military hospitals throughout the Empire. These men change continually, some die, others recover and return to the front, and new ones come in almost daily so that if a monthly distribution of tracts was made, most of the recipients would be new men. In some places, Hiroshima for instance, the majority only remain a few days and are then transferred to other hospitals.

The books have been placed in the hospital wards for lending to the soldiers in that ward.

Many of the missionaries purchased large numbers of tracts for giving to the soldiers in the hospitals they visit but their means are limited. The other day a missionary gentleman and lady visited one of the hospitals in Tōkyō. They did not go inside, but had a meeting in the grounds with fifty or sixty of the soldiers who were well enough to be out. The lady had seven hundred tracts with her and at the close of the meeting she gave one to each of the men present. Having received these, they at once ran inside to show them to their friends there and returned in a few minutes asking, one for six more, another for ten, and so on, so that in a very short time, the whole supply was gone and there were many still unsatisfied.

So far the Society has in most cases only sent out the cheaper tracts, but the distributors write that the men ask for something larger, saying that they have nothing to do and the time hangs so heavy on their hands unless they have something to read. One man was given a New Testament and read it all through in a few days.

At the end of the year there were about 60,000 men in the various military hospitals. The amount of literature that

might be distributed and would be diligently read is therefore almost unlimited. Moreover the Society did hardly anything during the year either for the men on the various war-ships or for the troops at the front. Much, very much, remains to be accomplished.

All the reports received speak of the wonderful eagerness shown by the men to get the books.

CONCLUSION.

Several thousand Chinese young men as also a large number of women are now studying in this country and the Society has been asked for Christian literature for use among these students. Many Korean and Indians are also here for similar purposes and increasing numbers will doubtless come over as Japan's political influence continues to extend. Thus we feel that our work here is not for this Empire alone, nor yet for Asia, but for the whole human race. We therefore hope that the Religious Tract Society, the American Tract Society, and our other friends both here and abroad will continue to give us all the help they can and will join with us in the prayer that our work may be greatly extended and that the books and tracts we send out may be the means of bringing true rest and light to thousands of precious souls who are now in darkness tossed to and fro on the billows of sin.

CHURCHES AND MISSIONS.

IN GENERAL.

GROWTH.

The year 1904 was marked by no widespread revival, but the growth in most of the Churches would seem to have been steady. The number of adult baptisms reported by the Protestant bodies at the close of the year was 5,099, and the number of communicants 50,955, while if catechumen, probationers, and baptised children be added, the total rises to 66,133. The exact figures of the Roman and Greek Churches are not at hand, but they will be found in the statistical tables of the Appendix. Roughly speaking the two together amount to a little short of 88,000. Again using round numbers, we may say that the enrolled membership of all Christian Churches in Japan aggregates 154,000, representing a community of fully 450,000, that is, about one per centum of the total population.

It is not practicable to state with positiveness the percentage of growth in membership during the year, for the tables published last year do not agree with those furnished for 1904, the latter appearing to be more comprehensive and, presumably, as the result of riper experience, more accurate. Basing our estimate simply on the more recent tables, it would appear that the increase during the year was approximately ten per centum.

THE WAR.

In the Churches as elsewhere, the absorbing topic has been the war and its incidents. It is gratifying to note that almost universally, the Christian leaders have continued to emphasise

the heavy responsibility which Japan's military and naval successes have created for her people and to warn them that the moral conflicts which confront the nation are even more serious than those which have been fought out upon the battlefield.

On the more strictly religious side, there have been received from the soldiers at the front, as well as from those in the hospitals, many impressive testimonies to the value of the Christian faith as a source of strength as well as of comfort. It may well be believed that the Church as a whole has found in the anxieties, sorrows, and labors of the year a genuine increase of faith and a new sense of responsibility for its propagation in the world.

INDEPENDENCE.

If one single feature of the life of the churches were to be taken as the special characteristic of the year, it would undoubtedly be the new longing for independence on the part of the Japanese churches. Probably in all the larger branches of the Church, this spirit has manifested itself and sometimes in such ways as to cause no small perplexity to the affiliated missions, even on the part of those who believe themselves to be in the fullest sympathy with the national aspirations of the Japanese people. On the whole, the spirit is a healthy one and should be a source of gratification to all.

In view of the wide recognition which Japan has received as one of the Great Powers and as the natural leader of the Oriental nations, it is natural and every way fitting that the Christian leaders should wish to secure to their countrymen an independent religious life, — free from even the semblance of foreign dictation. The charge of being "rice Christians" has had too long and too wide currency for it to be borne with equanimity by any self-respecting Japanese Christian, and all missionaries will heartily rejoice in every well considered attempt to promote true independence.

The missions, where there are organised churches, must be admitted to be simply auxiliary to the churches. They have ground for existence only in so far as they are auxiliary. That there is still work which they can do seems evident, and is admitted by the Japanese themselves, but the question of adjustment is sometimes perplexing.

The work has advanced to such a stage that no mission can fairly claim the fruits of this work as its own, in any proprietary sense. It would seem that if this be frankly admitted and the church organisation given its due place, that all subsidiary questions might find a satisfactory solution.

However, as a warm friend of missions once remarked, all such problems are really problems of success and are indications of a growing consciousness of strength and of a healthy sense of responsibility on the part of the Japanese Christians.

AMERICAN BAPTIST MISSIONARY UNION **AND** **SOUTHERN BAPTIST CONVENTION.**

PERSONALS.

During the year 1904 there were many changes in the personnel of these missions. The departures for furlough in the home land included Prof. Henry Topping of Tōkyō; Rev. and Mrs. R. A. Thomson of Kōbe; Rev. and Mrs. W. B. Parshley of Yokohama; Miss M. M. Carpenter of Mito; Rev. J. W. McCollum, D.D. of Fukuoka; and Rev. E. H. Jones of Sendai. On the other hand, the following returned from furlough: Mrs. H. E. Carpenter (Nemuro); Mrs. Capt. Bickel and children (Himeji); Rev. Dr. and Mrs. A. A. Bennett, and Rev. F. G. Harrington (Yokohama). It was also our delightful privilege to welcome the following new missionaries: Rev. and Mrs. I. F. Ray (Fukuoka); Rev. and

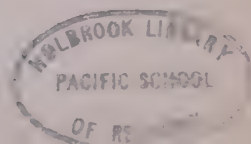
Mrs. W. B. Bullen (Kōbe), Miss E. F. Wilcox (Yokohama); and Rev. Fred Merrifield (Tōkyō). Moreover, among the young men secured through the Young Men's Christian Association to teach English in Government institutions of learning were two Baptists, Messrs. C. Howard Ross (Hakodate) and M. G. Boynton (Yamaguchi). The removals from one place to another were as follows: Rev. and Mrs. F. C. Briggs from Himeiji to Kōbe; Rev. and Mrs. William Axling from Sendai to Morioka; Rev. William Wynd and family into a new house in Ōsaka; and Miss Katharine A. Dodge from Yokohama to Himeji. During the year there was a great deal of sickness in the missions; but the only death among the missionaries was that of [Mrs.] Mary Hawley Briggs at Kōbe April 1; while there was also one among the Japanese Baptists, that of Rev. S. Toriyama, who was one of our veteran pastors.

OBITUARIES.

Concerning the two who were removed by death, we quote as follows from *Gleanings*:—

A great loss and a deep grief have come to us in the death, at Kōbe, on April 1st, of Mrs. Mary Hawley Briggs. But few knew of her illness, pneumonia, before it had done its quick work and she had gone from us. A person of most lovable character and earnest devotion, she had won the affection and esteem, alike of her missionary co-workers and of her Japanese brothers and sisters. We cannot understand why one so fitted for the work, so devoted to it, and so successful in it, has been called from us while still in prime of life and when we needed her so much. But our loss is her gain and her works follow her. We know, too, that God doeth all things well, and that one day all will be made plain to us. Our trust is in Him, and He will not fail us. His will be done. Our deep sympathy goes out to her bereaved husband and to the relatives and friends in the home land. S.W.H.

Rev. Seishin Toriyama, who has just been called above, was one of our earliest believers in Japan, having been baptised in Tōkyō by Mr. Arthur in 1876. He soon began preaching and was our second ordained pastor in Japan, being ordained as the pastor of the First Church in Tōkyō, Jan. 6th, 1882. He continued as its pastor for thirteen years, and afterward was



pastor of some of our other churches, mostly in Tōkyō, up to the very time of his death in December, in his seventy-second year. He was of samurai stock and was always a gentleman. With his especially courtly bearing was combined, in a beautiful way, a humility which he had learned from the Master whom he greatly loved. He almost invariably bowed low when in prayer, and as he rose from his knees, and at Communion service, which he conducted with greatest solemnity, his eyes were often wet with tears. Many a time those who were most intimately associated with him in the study, and in work for the Church have felt rebuked by his devotion to Christ and earnest wish to bring others to Him, and in such work he had no small success. He longed especially for the salvation of his own relatives and rejoiced greatly as he came to see nearly all of them converted. He loved souls, and often I have known him to walk miles to speak to some one for whom he was especially anxious. He loved his country greatly and like Paul, whom he especially admired, "that he might by all means save some," seemed the thought that was constantly before him. He was an elder brother of Mrs. Uchida, the first woman baptised in Tōkyō, and between the two there always existed a deep affection and sympathy of purpose. From the day he came to Yokohama to welcome us to this land I loved him, and we all feel the poorer now that he is not here to labor and pray with us.

THIRTIETH ANNIVERSARY.

The reference just above to Mrs. Uchida naturally leads to the following, also from *Gleanings* :—

On the seventh of November our dear sister, nay, "Mother in Israel," Mrs. Ilima Uchida, entered upon the thirtieth year of her life as a Christian, and a Bible woman. A very beautiful and helpful thanksgiving service was held in the Sendai Baptist Church in honor of the day, and to praise God for the beautiful Christian life, and earnest, faithful service of this, the first Japanese woman to receive Christian baptism [in the Baptist Churches]. She is one of the "called, and chosen and faithful," a living and lively witness always to the great mercy and blessing of God. Entering upon the work of a Bible woman as soon as she became a Christian, she has had many and varied experiences, sometimes even having not where to lay her head. But such ministry has been greatly blessed, and many rise up today to call her blessed. We feel that this is an occasion of special thanksgiving for what God has done for the women of Japan, and an encouragement and inspiration to us all to work even more diligently in the days to come. As Mrs. Uchida told of the old days, and of her baptism in the Kanda River, in Tōkyō, by Mr. Arthur, and contrasted experiences of those times with those of this day, we could but exclaim, "What hath God wrought!"

EVANGELISTIC WORK.

The general evangelistic work went on much the same as before, but with greater encouragement. Sometimes and in some places there was manifested a spirit of prejudice and opposition aroused by the confusion of similarly regarding all Christians as related to Russia. This was especially evident in such fields as Tochigi, Hachinohe, and other places where the work of the Russian Church has been longer and better established. But with official instructions and explanations from the Prime Minister, Court Katsura, who was then acting also as Home Minister, this opposition was checked. And reports from all fields of work indicate that never have the people been so willing, even anxious, to hear about Christianity. Mr. Axling's testimony will do as a good illustration ;

The opportunities for work have been simply overwhelming and one of the most difficult problems has been that of knowing what to do and what not to do. Everywhere we go we find many who are eager to study the Bible and find out for themselves what Christianity really is. For these I have opened as many Bible classes as I can possibly give time for. I have just had a request from the head of the Morioka Police School to teach the Japanese Bible to the policemen studying there. This is an indication of the spirit that prevails.

SPECIAL WORK FOR SOLDIERS.

Several pages might be devoted to interesting accounts of the soldiers, especially those in the hospitals all over the Empire, but our limitations compel us to give only two illustrations.

November 19th, Brother Briggs, on his monthly visit to Himeji, distributed gospels to 2,000 soldiers in the hospital. Mr. Briggs takes with him several young men, and in each ward, usually accommodating fifty men, one of the group gives a talk explaining their purpose. In order that the visitors may have time for these talks, the actual distribution is done by hospital attendants.

W. B. B.

When a year and a half ago, we went frequently to the Exposition in Ōsaka, we little thought that in so short a time we would be going frequently again to the same place, but on a very different errand. Now row after row of low hospital buildings cover the grounds where stood the stately Exposition

Halls, and the Fine Arts Building, the only one left, looks down from its height upon entirely different surroundings. As the Exposition opened to Christian work a great field for usefulness, so the present occupation of the same grounds gives even a wider range for Christian activity and usefulness. Permission was obtained from headquarters for several ladies to visit these hospitals, and an assignment of work was made among ourselves, so that there would be no overlapping of effort. Miss Hughes and myself assumed the care of twenty-six buildings, two rooms to a building, and an average of about twenty-five soldiers to a room.

Mr. Wynd and Mr. Scott, in common with other workers, both native and foreign, have free access to the hospitals on Monday afternoons, and I cannot tell of the many, many soldiers with whom they have conversed, nor of the many Bibles, portions, tracts, etc., distributed, not only in the hospitals, but also at the depots and harbor, to the soldiers leaving for the front.

There are usually about 10,000 sick and wounded in all the Ōsaka hospitals, and often there are as many as 20,000 soldiers in the city waiting to go to the war.

C. V. S.

The experiences of Miss Clagett and Miss Whitman and others have also been intensely interesting.

EDUCATIONAL WORK.

The Theological Seminary at Yokohama sent out four graduates in April and received a good entering class in September. In connection with this institution, a very important step was taken at the Conference in May; but this will be mentioned later under another head.

The year at Duncan Academy was one of extension and expansion. In April the First Year class of a College Course (*Kōtōka*) was organised and has done fine work. To accommodate the growing needs of the school, an extension was built on the recitation hall; and this furnished four more rooms. This was rendered possible by the kindness of Mrs. Mary D. Harris, our chief benefactor. The main building, the dormitory and the mission house were also repaired or better equipped.

Sarah A. Curtis Home, Tōkyō, and Hino-moto Jo Gakkō Himeji, were made to rejoice during the year by the comple-

tion of new buildings, long needed, for dormitory and recitation rooms. Thus all our girls' schools are now in possession of good accommodations.

BAPTIST YOUNG PEOPLE.

Early in the year the young men belonging to some of the Baptist Churches in Tōkyō organised what may be called a Baptist Young People's Union. At the Annual Conference of Baptist Churches at Sendai in May this organisation was approved and nationalised. This body was not organised for purely sectarian and divisive purposes, but merely to bring together, for practical co-operation and unity in work, the young people of our churches scattered over the empire. It will develop a kind of Baptist *esprit de corps*.

MUSIC.

The Baptist Churches have shared with other churches in the unusual development of sacred music that has followed the completion of the Union Hymnal. We have a promising soloist in the person of Mr. Takatani, one of our college boys, who is in frequent demand, even outside of Baptist circles. He is also one of both a trio and a quartette, which are adding much to the enjoyment of our different church services by their singing. Such singing marks a reaching out for the best in the service of song, and shows a most happy progress in the conception of the place of music in our services. Music is taking a larger and still larger place in our worship. It is really astonishing to see what an impulse has been given to the service of song by the new Union Hymnal used all over the empire.

The writer happened in November to spend a Sunday in Mito. During the afternoon, while a military funeral was passing through the streets, he was astonished to hear a tune, which sounded familiar and which he soon recognised as

"Bringing in the Sheaves," he thought at first that it was only another case of Japanese adoption or adaptation. But, when he made further inquiry, he learned that the young flutist is an attendant at one of the Friend's Sunday-schools, from which he had been compelled to absent himself that day, to assist in the funeral procession. Moreover, the only tunes that he can play are the Christian ones which he has learned in the Sunday school! And the Buddhist and Shinto priests who were out in large numbers were escorted to the cemetery with the strains of Christian music.

CONSOLIDATION.

Two Baptist Churches which had existed for several years almost side by side in the Kyōbashi District, Tōkyō, were finally united in January, 1904, into a new organisation known as the "Kyōbashi Memorial Baptist Church." This union crowns the efforts and prayers of several years and is a glorious victory over obstacles that seemed insuperable.

A wider kind of consolidation of Baptists in Japan was initiated at the Conference in May, when articles were unanimously adopted outlining a plan of co-operation between the Southern Baptist Convention and the American Baptist Missionary Union in the work of theological and Biblical training. Such union is most desirable. It will give a unity to our work that nothing else can give.

WEAK AND STRONG POINTS.

The evangelistic report made at the Missionary Conference in May set forth weak and strong points in the work of the year then ending. As those points are generally applicable *mutatis mutandis* to the year which ended December 31, 1904, we quote as follows:—

Among the weak points noted in the year's work are, in one church, at least, dissensions, in one or two others lack of evangelistic ideals—a most important point. Mr. Harrington

gives a list worth noting: first, too little use of the printing press; second, the church music, especially in country meetings, is often painful to hear; third, the church buildings are, as a rule, wretchedly cold, bare, and comfortless, and compare but ill with a second rate Japanese house. An effort to interest believers in making their church rooms attractive might do much good. The weak points in our work, both great and small, should be carefully strengthened. Often it is only some little thing which might easily be seen and corrected, that, uncorrected, causes our greatest losses.

Strong points in the year's work are given as follows: strong family feelings of love and sympathy between members; earnest work, meetings often almost every day in the week; individual work of pastor and people; real interest in following up inquirers; earnest Bible study; desire to do all possible financially; readiness of believers to take responsibility and work. These strong points, we should seek to cultivate in every station.

The report of the committee on advanced work, also made at the Conference is so comprehensive, that we quote, in conclusion and summary, with only slight changes, the portion about intensive work:—

Such intensive work has been going on, as a brief look at the field will show. Otaru, the youngest of our Stations, is being well organised and is full of promise. Morioka again has resident missionaries in Mr. and Mrs. Axling, whose removal to that place has given great joy and courage to the Church, and a strong impetus to the work. The growth of the Sendai Girls' School has necessitated a new recitation building. In Tōkyō, we see Duncan Academy adding a higher course and enlarging its recitation hall. The Sarah Curtis Home long ago outgrew its buildings and is building large additions. Two churches, covering the same territory, have united, and are endeavoring to build up a strong body. The question of union is before other churches, also. An encouraging feature of the Tōkyō work is that the churches are beginning to look out beyond themselves to the interests of the work as a whole in this large city. We are sure that this attitude will bear good fruit. Ōsaka shows a re-arrangement of the work between the missionaries, for its better conduct, a removal of one of the churches to a home on a far better site than it formerly

possessed, a new home for one of the missionary families, and the prospect of a new one for the single ladies. These permanent homes mean stability of work. Himeji shows an addition to the Girls' School property in land and buildings. In Chofu and Shimonoseki plans are fast maturing which look toward a more effective use of effort than is now possible, by a removal of part of the Chofu missionary force to Shimonoseki. Last but not least, the agreement, as far as the missions on the field are concerned, between the American Baptist Missionary Union Mission and the Southern Baptist Convention Mission to unite on terms of equality in the work of the Theological Seminary in Yokohama marks a distinct advance, and one full of good omen for our Baptist work in Japan. We would further call attention to the successful work of the schools, the Seminary, Duncan Academy, the girls' schools, the day schools, and the kindergartens, to the marked success of evangelistic work in several sections of the Empire, and to the efforts to bring the churches up to a high degree of efficiency, as instances of the intensive work going on, a work whose fruit is sure to come.

But there is room for further work along these lines. Unless ideals are high and constant efforts are made to reach them, no advance will be made. Now, is especially the time for us to aim high in all departments of our work, Educational, Publication, Church, and Evangelistic. Educationally, excellent as are our schools, those in authority, I am sure, desire better things and are working for them. The very success that attends our Educational work demands greater effort. In publications we are weak, we need Baptist literature. It is time that a comprehensive scheme for publishing such literature in popular styles for the enlightenment and strengthening of our members and for the instruction of others be set in operation. A thoroughly good Baptist periodical, tracts for broadcast distribution, commentaries, and other publications on Baptist principles and practices, are of paramount importance. The influence of the printed page can hardly be over-estimated in the dissemination of knowledge. I believe our work to be suffering exceedingly from a lack of distinctively denominational literature. It is a need that should be supplied as early as possible. In church work there is need of constant re-iteration of the principles upon which strong churches are built, self-support, loyalty to the church covenant and church services, proper discipline, the constant revision of membership rolls that churches' true strength may be known, the duty and privilege of evangelistic work in the immediate vicinity, in Home Missions, and Foreign Missions. Until our churches engage in Home and Foreign Missions they will not take on adult stature. Intensive work here is most important and will be most fruitful in results. Strong churches mean stable work.

ERNEST W. CLEMENT.

THE JAPAN MISSION OF THE AMERICAN BOARD AND THE KUMIAI CHURCHES.

In common with the work of other mission boards the war has influenced our work by weakening the financial strength of many of the churches. It has also caused the withdrawal of one or two evangelists and three of the Dōshisha faculty who were summoned to the colors. On the other hand the war seems to have made many of the people more serious and more willing and desirous of listening to the Christian message. Great opportunities have opened through the hospital work, in which the American Board missionaries have taken their share, and in other ways the war has actually proved a help to missionary work.

The changes in the personnel of the mission actually on the field and changes of location necessitated thereby have been very numerous during the past year. Chief in importance has been the withdrawal from the mission of Dr. George E. Albrecht who occupied the chair of Systematic Theology in the Dōshisha Theological School. Dr. Sidney L. Gulick of Matsuyama was chosen to fill the chair of Theology and granted a two years' furlough to prepare for his new work. Miss Clara L. Brown of Niigata, although remaining in Japan, severed her direct connection with the mission.

In addition to these changes, Dr. J. D. Davis, one of our most honored and influential members, became seriously ill and was compelled to return to America for rest and recuperation. Six other members of the mission left for furloughs.

To make good these losses one new family came out, Mr. and Mrs. Cobb, who were stationed in Niigata, and Dr. and Mrs. Rowland returned from their furlough to their station

in Sapporo. Mr. Lombard returned from his year of study bringing with him Dr. D. I. Grover to assist in the English work in Dōshisha. Miss Cora Goodman came out for work in Kōbe College. These gains, however, were not sufficient to offset the losses, thus necessitating the practical closing of Tottori Station. Mr. Bennett has undertaken occasional touring work there from Okayama, some sixty miles or more distant.

The educational work has been greatly improved during the past year. Mr. Kotaro Shimomura was chosen president of Dōshisha* and has already accomplished much for the school. The new school known as the Semmon Gakkō†, which is a practical step in restoring the collegiate work of the institution, was formally opened with full government privileges and with Mr. Lombard in charge as Dean. The department is now fairly established. The tone of all the departments of the

* Since the above was written, important business arrangements, from which Mr. Shimomura felt unable to free himself, have compelled him to resign the presidency of the Faculty though remaining President of the Board of Directors. Mr. Seijirō Niwa has been appointed President of the Faculty and will enter upon his duties in the autumn. Mr. Niwa has been for many years the Secretary of the National Young Men's Christian Association.

—THE EDITOR.

† A *semmon gakkō*, literally a "special school," is the technical name of a class of schools which rank with the "higher schools" (*kōtō gakkō*) or colleges, corresponding with the later years of the American high school and the earlier years of the American college. The *semmon gakkō* are designed to prepare for practical life those who cannot take the university courses. Naturally there is room for an endless variety of specialties, among which higher instruction in English and other languages is one of the most important. Several of the theological schools are officially recognised as *semmon gakkō*, the Dōshisha Theological Department is one of these. The officially recognised *semmon gakkō* in common with "middle schools" and "higher schools" are entitled to certain privileges among which one of the most important is that of securing for their students immunity from military service until they enter their twenty-eighth year, provided they maintain a stipulated standard of scholarship, etc. Such students after one year's service with the colors become eligible for lieutenantcies in the Reserves.

—THE EDITOR.

Dōshisha has changed greatly for the better and the prospects for its complete regaining of its former strength and prestige are very bright.

Kōbe College and the different girls' schools and kindergartens also show a gratifying growth in strength during the past year, though the faculty of Kōbe College has been weakened by the withdrawal of Miss Cora Keith who went to America for a brief furlough and expects to return soon to become the wife of Mr. Charles M. Warren, a member of the mission.

Miss Adams has been greatly encouraged in her Hanabatake work in Okayama by several substantial gifts for a new building. The old building, hardly fit to be called a building, has been removed and a fine new one erected in its place. A concert given to raise funds for her work proved very successful. A dispensary is to be opened in the new building, four physicians and surgeons having offered their services free for stated hours during the week.

In Matsuyama also there is great rejoicing over the fact that the Factory Girls' Home has been installed in a new building of its own, on land of its own. It is expected that the Home will now soon become self-supporting. The prospects for its future are bright and it gives every promise of being one of the strongest agencies for social betterment and for reaching the homes from which the factory girls come.

The more strictly evangelistic work of the mission and of the Kumiai Churches has not, for many years, shown such strength, progress, and real life as it has done in the past year. The additions to the churches have been unusually large, the Kōbe Church having received forty people at one service and the Rakuyō Church in Kyōto having received twenty or more at a single communion. This increase in membership is not confined to one or two churches, but seems to be quite general and the result of quiet, earnest prayerful work on the part of the

pastors, evangelists, and people. For ten years there has not been a year when so many have been received into the churches.

Nowhere has the growth in spiritual strength and earnestness on the part of the pastors and evangelists been more clearly shown than in the meeting of the General Conference of the Kumiai Churches which was held in Kyōto. The entire meeting was pervaded by a sense of oneness, harmony, and fellowship, the central thought of the meeting being,—How can we best meet the present needs of the people? This thought was embodied in the following resolution which was unanimously adopted,—

WHEREAS, the spirit of the nation has become more serious and the spiritual desire of the people more urgent at this important time in the nation's life, so that no age stands in greater need of a wholesome religion ;

RESOLVED, that we Christians will cultivate our own faith and strive to bring about the self-support of the churches ; that we will strive to give life and comfort to individual souls by spreading the Gospel of Christ ; that we will strive to strengthen society by establishing pure homes ; and that we will strive to strengthen our Empire to carry out her mission in the world in accordance with the principles of humanity."

The thought of the conference was given practical effect by a collection of over two hundred and fifty yen taken at one of the meetings and later increased to five hundred yen, for immediate evangelistic work among the churches. An additional sum was also raised for work in Korea. This last is specially worthy of note as forming the beginning of foreign missionary work by the Kumiai Churches.

Another notable event of the conference was the very impressive ordination of Prof. Hino for work in the Dōshisha Theological School. He is the first Kumiai Christian to be ordained for other than the strictly pastoral and evangelistic work of the churches.

During the past year the church in Tsuyama completed a parsonage and a new church building, all now free of debt. In Matsuyama a new church was organised, land procured, and a small building erected. Other stations also show encouraging progress in these directions.

During the past year the Kōbe Church held its thirtieth anniversary. It was organised with eleven adults on the nineteenth of April 1874 and has since then received over a thousand on profession of faith. The present membership numbers over six hundred. The church celebrated its anniversary by raising a considerable sum for repair of their building and improvement of their grounds, while one of their members gave to the church a two manual pipe organ.

Thus as we look over the past year we see that it has been one of the most successful and encouraging for many years especially as regards the different churches and the progress of the evangelistic work. On all sides there are signs of quiet, earnest thought and purpose on the part of the people, pastors, and evangelists and evidences of substantial growth. Opportunities are greater than ever.

There is but one point of discouragement and anxiety and that is in the lessening of the mission force, making it not only impossible to meet the growing opportunities, but even making it impossible to adequately carry on work already in hand, as seen in the practical closing of Tottori Station. We can only pray that the need so clearly indicated by this condition will soon be met and thank God for the evidence that everywhere abounds of the coming of his kingdom in Japan.

MORTON D. DUNNING.

KUMIAI (CONGREGATIONAL) CHURCHES.

INDEPENDENT AND NOT AIDED BY THE MISSION.

Year, January 1st, 1904—December 31st, 1904.

Number of Churches.	Total Member- ship.	Resident Membership.	Adult Baptisms.	Average attendance at Sunday School.	Amt. in yen raised by Christians.	
KŌBE DISTRICT.						
4	1,305	773	94	515	11,045.37	
KYŌTO DISTRICT.						
9	1,497	962	165	433	5,099.13	
MAEBASHI DISTRICT.						
6	1,100	501	47	294	2,548.70	
MATSUYAMA DISTRICT.						
5	612	405	55	435	2,011.83	
MIYAZAKI DISTRICT.						
6	377	212	39	140	1,262.70	
NIIGATA DISTRICT.						
1	76	54	17	71	313.77	
OKAYAMA DISTRICT.						
6	976	600	64	396	2,993.71	
ŌSAKA DISTRICT.						
6	1,515	872	96	569	6,305.85	
SAPPORO DISTRICT.						
4	305	209	12	125	1,245.27	
TŌKYŌ DISTRICT.						
6	1,257	689	170	484	5,262.60	
TOTTORI DISTRICT.						
1	76	50	3	57	510.93	
Total.....	54	9,096	5,327	762	3,519	38,599.86

KUMIAI CHURCHES AND PREACHING PLACES.

AIDED BY THE MISSION.

January 1st, 1904—December 31st, 1904.

Number of Churches and Preaching Places.	Total Member- ship.	Resident Membership.	Adult Baptisms.	Average attendance at Sunday School.	Amt. in yen raised by Christians.	Amt. in yen grant- ed by Mission.	
KÔBE DISTRICT.							
9	381	231	15	203	1,357.29	910.93	
KYÔTO DISTRICT.							
9	321	229	53	558	964.13	2,021.90	
MAEBASHI DISTRICT.							
7	405	202	18	127	506.66	632.00	
MATSUYAMA DISTRICT.							
8	199	144	11	325	377.43	1,632.00	
MIYAZAKI DISTRICT.							
8	147	98	18	252	701.31	1,760.21	
NIIGATA DISTRICT.							
7	80	49	2	148	303.23	1,770.00	
OKAYAMA DISTRICT.							
13	303	222	34	511	1,236.73	961.00	
ÔSAKA DISTRICT.							
4	216	102	14	146	399.00	1,164.00	
SAPPORO DISTRICT.							
5	298	215	27	154	1,179.32	1,277.00	
SENDAI DISTRICT.							
11	431	268	78	480	1,264.37	1,278.49	
TOTTORI DISTRICT.							
2	31	26	1	30	60.85	744.00	
Total ...	83	2,812	1,786	271	2,934	8,350.32	14,151.53
Grand	54	9,096	5,327	762	3,519	38,599.86	{ Independent Churches.
Total	137	11,908	7,113	1,033	6,453	46,950.18	

THE PRESBYTERIAN GROUP OF MISSIONS

AND THE

CHURCH OF CHRIST IN JAPAN.

The past year has been marked by two very distinct developments affecting missionary enterprise in Japan, that is, a marvellous increase of opportunity for the foreign missionary, on the one hand, and an intensification of the old nationalistic spirit among Japanese Christians on the other. Both of these developments are results of the great war now in progress. The foreign missionary never before had access to the Japanese nation as he has to-day. At the same time there has sprung up, at least within the Nihon Kirisuto Kyōkwai, or native Presbyterian Church, a vigorous movement for the elimination of the foreign missionary from the work of the Church. There have been several periods of agitation for "independence" in the history of this Church of Christ in Japan, but never before has it been so thorough-going, well-organised, and determined. It is probable that the next year or two will see a great change in the relation between the foreign missionaries and the native Church, the latter assuming a far greater share of the work of evangelisation and education.

This development is most welcome, of course, to the missionaries, in so far as it is the result of real progress in the direction of the goal which all of the missions have in view, namely, a truly self-supporting, self-governing, and self-propagating native Church. There seems to be some danger, however, that extreme and ill-advised measures will be urged by some of the native leaders and that the peace of the Church, if not its unity, may be endangered.

In the published report of one of the Missions co-operating with the Church of Christ in Japan (the Eastern Japan Pres-

byterian Mission) for 1904 the situation in the native Church has been set forth with considerable detail. From this report we take the following :

THE NATIVE CHURCH.

As is now generally understood our work in Japan has gone far beyond the initial stage in which the missionary is the chief factor. A native church has been raised up which is entirely self-governing, and to which the mission has the relation of an outside helper. We are working within the bounds of an independent church with a view to its further development. That church is organised on Presbyterian lines and is known as the *Nihon Kirisuto Kyōkwai*, or Church of Christ in Japan. Inasmuch as the fruits of our work are gathered by this native church, it is fitting that our reports should take account of the condition and tendencies within it.

We give, therefore, a brief account, first of new developments within the church during the past year, and secondly, some facts of interest taken from the last report of the Synod (*Daikwai*) which held its annual meeting in Tōkyō last October.

I.—NEW DEVELOPMENTS.

a.—The War Evangelistic Bureau.

This is a new bureau, or board, called into existence by the present war. It was organised by the Standing Committee of Synod in conference with the Directors of the *Dendō Kyoku* (Mission Board), on the 11th of April, 1904. Its object is to maintain correspondence with members of the Church in the army and navy, to supply them with Christian literature, to comfort their families during their absence, to hold meetings wherever possible for the soldiers still in Japan, in barracks or en route to the front, and to make use of every opportunity which the war has afforded for bringing the Christian religion to the attention of the people at large.

The work of comforting the families of those who had gone to the war was entrusted to the various churches and *kōgisho* in their vicinities.

The general visitation of the empire is to be continued till every portion, including the Hokkaidō (Island of Yezo,)* Tōhoku (northern portion of the main island) and Hokuriku (west coast on Japan Sea) regions shall have been visited.

For financing the work of the Bureau voluntary contributions were solicited. The receipts up to the meeting of *Daikwai* in October amounted to about 650 *yen* (\$325). Of this sum, 278 *yen* were used for traveling expenses, 191 *yen* for printing, postage, advertising, and other miscellaneous expenses, and 181 *yen* remained in the Treasury.

This movement, in contrast with the *Taikyō Dendō*, or Forward Movement of 1901, which, though it originated with the Japanese, was participated in by the missionaries, has been conducted by the Japanese alone.

From this it will be seen that the native Church has already attained a high degree of efficiency, both in organisation and administration. Our minds will be prepared, therefore, to hear that such a church is growing rapidly in the consciousness of power. Accordingly, we introduce at this point the second new development of the year.

b.—The Movement for Church Independence.

This movement really began at the same time with the organisation of the War Evangelistic Bureau, last April, though it existed only as an undercurrent till the meeting of the Synod in October, when it burst forth with a vehemence which shook the whole Church as it has not been shaken for

* The term Hokkaidō, properly refers to an administrative district comprising the island of Yezo, as it was formerly called, and the Kurile Islands. The name "Yezo" is now obsolete among the Japanese, and no substitute is as yet popularised, though in certain public school readers the island is called Jūshū (The Ten Provinces), after the analogy of Kyūshū (The Nine Provinces) and Shikoku (The Four Provinces).

many years. The resolution, as introduced, was in substance as follows :

“ A Resolution Concerning the Position and Rights of Aided Churches.”

1. “ Aided churches shall be regarded as having lost their standing as churches, in the nature of the case, according to Canon 6, Rule 1, of the Canons.

Note : This decision shall take effect from Jan. 1907.

2. “ The presbyteries shall investigate the churches within their bounds and enforce this decision.

3. “ Hereafter, whenever in the interests of evangelistic work it may be necessary to organise churches which fall within the meaning of the term “ aided churches ” a distinction shall be made and such a church shall be called “ The (——) Mission Church of Christ in Japan. All churches which have not become self-supporting by January 1st, 1907 shall be placed in this class.

4. “ The Moderator shall appoint a committee of three to take into consideration the necessary qualifications and rights of mission churches and report to the next meeting of Synod.

5. “ That churches, departing from the evils of an indifferent individualism or localism, should be bound together, large and small, strong and weak, in mutual helpfulness, in the spirit of Christ. For the culture of faith and for progress it is necessary that a way be opened for the common employment of talent and means by forming among the churches the bond of a voluntary alliance for the purpose of mutual improvement and effective missionary work. To this end Synod shall elect a committee of three to work up this matter among the churches.”

This resolution was placed in the hands of a committee, which made slight verbal changes in order to prevent objections on Constitutional grounds. The amended resolution is as follows :

1. “ Aided churches shall be treated as belonging to the

class contemplated in Canon 6, Rule 1, i e., 'so weak that they fail to fulfil the ends of their organisation.'

2. "The investigation of the qualifications of aided churches belongs to the Presbytery."

3. "Hereafter, whenever in the interests of the evangelistic work it may be necessary to organise churches which properly fall within the meaning of the term 'aided churches' a distinction shall be made, and such a church shall be called 'The Church of Christ in Japan, (—) Mission Church.'

"All churches which have not become self-supporting by Jan. 1st, 1907 shall be placed in this class.

4. "The Moderator shall appoint a committee of three to take into consideration the regulations concerning the rights of mission churches and report to the next meeting of Synod. (Sec. 5 of the original resolution is unchanged.)"

This amended resolution, after two days of discussion was lost by two votes. This result was a surprise to the radical party, but instead of discouraging them it has only stiffened their determination. The columns of the *Fukuin Shimpō*, edited by Mr. Uyemura and one of the most influential Christian periodicals in the country, are being utilised for the discussion of "The Independence Problem in the *Nihon Kirisuto Kyōkwai*." In a recent article by Rev. T. Tominaga of Kanazawa, he says: "The fate of this resolution will greatly affect the future spirit of the *Nihon Kirisuto Kyōkwai*. Whether the church is to move forward in the path of progress or to retrograde is a question which will be determined by the decision of this matter."

The resolution in its original form is almost revolutionary and the amended resolution is practically the same thing. Its enforcement would mean the dissolution of more than half of the present churches and of at least three of the six presbyteries. For this reason, and because they regarded it as unconstitutional, the moderate party made a tremendous fight which issued in

victory. But these men are no less concerned for the true independence and progress of the Church than their radical brethren. It is mainly a question of ways and means.

As for the bearing of this movement upon the missionary question in Japan we may sum it up as follows :

A considerable number of the native ministers is definitely committed to the doctrine that the foreign mission period in Japan is over and that the *Nihon Kirisuto Kyōkai*, while not forgetting to be duly grateful for the past work of the missionaries, should now relieve the foreign boards of all further expense ; that the co-operation of the missionaries is no longer necessary, but is in reality detrimental to the growth of the Church in vital, that is, Christian principle. They regard the native Church as able to assume the financial burden of their country's evangelisation and that it is unworthy of them as citizens of Japan to accept help in that which they can do for themselves. They do not ask the missionaries to withdraw, but they do insist that hereafter the foreigner shall cease to be a conspicuous factor in the work of the native Church. We are welcome to do any amount of personal, unofficial, work and they will gladly receive our converts into their Church, but no Japanese church which depends for its life upon a foreign mission must have representation as a church in the counsels of the denomination. This party we have designated as the Radical party.

There is also a Moderate party, as yet apparently in the ascendant, which deplores the abruptness and the apparent discourtesy to the missionaries, of the Radical position. They deny that the day of foreign missions is done. They believe in a qualified co-operation by which the strength of the native Church and of the missions will supplement each other and that the goal of independence and self-support will be reached the sooner by such sympathetic co-operation.

Far from deploring this agitation in the native Church we

look upon it as a promising symptom. There can be no doubt that the danger pointed out so bluntly by the Radicals, that is, the danger of pauperising the Christian sons of *Dai Nihon*, is a real one.

"The disease," exclaimed Rev. Mr. Tada in the debate, "is chronic. It demands heroic treatment." As a Mission we have sought strenuously to avoid this tendency and can only welcome, other things being equal, whatever may help to prevent it. The agitation can not fail to act as a spur to the Japanese Christians and churches who may have imbibed the poison of religious pauperism.

The movement for independence appeals to every true son of Japan and it has now reached such proportions that we may count on a rapid and general growth in the *spirit* of independence. If this is accompanied by constant growth in the Spirit and the love of Christ we shall all come to look on the Synod of 1904 as the beginning of a glad, new epoch.

c.—A third new development of the closing part of the year was the launching of a new Christian Magazine, "*Dai Nihon*." Hitherto the *Fukuin Shimpō* has been the chief organ of the *Nihon Kirisuto Kyōkwai*. Mr. Uyemura, its editor, is the leader of the ultra-Radical party referred to above. The founders of *Dai Nihon* are all leading men in the Moderate party, though this is not to be taken as the chief reason for starting the new periodical. Its aim and scope are somewhat different from those of the *Fukuin Shimpō*. It is a monthly, in magazine form, while the other is a weekly. The opening editorial in the first number of the magazine, November, gives the chief objects of the the journal. The article (translated from the Japanese) may be summarised as follows:—

"1.—It is now more than forty years since the old dream of national isolation was broken and the policy was adopted of opening the country to foreign intercourse and progress. Our island empire, once classed with half-civilised China and Korea,

has made rapid progress in administration, literature, military affairs, commerce, and manufactures, and now at a single bound she has taken her place among the great nations of the earth.....

“ But this is only the bright side. There is also a dark side. Corruption and wickedness abound, causing us to view our country's future with anxiety and dread. Together with the diffusion of material civilisation and power, ancient virtues and good customs are being displaced ; simplicity and courtesy are being destroyed ; public sentiment is vitiated and the moral sense weakened.

“ And besides this, although our people, drunk with the joy of victory, now look upon themselves as one of the greatest nations of the earth, we secretly fear that we shall lose more than we gain by this war.....

“ If the life of a nation is in character and morality, we may display our power to the ends of the earth and extend our borders to the very boundaries of Russia, but if this moral life be dried up, how can it be restored ?

“ Can a nation be preserved by the power of the guns and swords of her soldiers alone ? No. Much depends upon the pens of her literary men. Hence we desire to be like the voice of one crying in the wilderness, attacking unrighteousness, severely castigating immorality and looseness and urging to repentance, and at the same time introducing the teachings and the person of Christ whom we adore and worship, the ideal Man, the Light of the world, whom we reverently believe in as God made manifest and the world's Saviour, and to make him and his teachings the life of our people.

“ 2.—The Japanese from of old are a people with a very strong stomach. They have digested Buddhism. They have digested Confucianism. . They have inhaled the civilisation of the West, and now the tide of Western thought has diffused itself throughout the land. Is the mission of our country,

which has displayed its prowess to the whole world, to stop with the glory of arms? No. Heaven calls us to make a rich contribution to the world, by a blending of our ancient ideals with the newly received currents of world-thought, so as to open to view a new side of life....

"We believe that this is the special task appointed to us by Almighty God. To have a part in its discharge in our hope and purpose.

"3.—The relation between religion and literature is as close as that between an object and its shadow. Wherever religion is found there is also literature. Buddhism has its literature. Judaism produced Hebrew literature. Christianity produced Christian literature... Literature without religious ideas is commonplace, dry, and insipid.

"We long to see our literature brought into contact with the ideals of the Christian religion that it may be deepened, broadened, exalted, and purified. We are not professional literateurs nor do we aspire to be. But impressed by the ever increasing needs of the time and hoping that our weak efforts may call out abler pens, notwithstanding our literary insufficiency, we desire to exert ourselves for the development of Christian literature.

"4.—There are not a few Christian periodicals already in the country. But there are very few of them which are delivering the message of the Gospel of Christ in its integrity and inculcating sound theological ideas. Some run too eagerly after the new. Others cling too persistently to the old, and men are caused to wander by many roads into the position of the enemy. Though unequal to the task, we shall undertake to develop sound Christian ideas, to supply materials for the culture of faith and the practice of virtue among believers, and for the propagation of the Christian religion everywhere throughout the nation.

"These are the chief points of our mission. For the

promotion of these and many other smaller aims our *Dai Nihon* has been born."

The new magazine aims then:

1.—To make a Divine Saviour and his teachings the foundation of the Nation's life.

2.—To conserve what is good in the spiritual heritage of old Japan and to blend it with the new thought of the West in such a way as to enrich both.

3.—To develop a Japanese Christian literature.

4.—To furnish a sound and safe Christian paper for the use of believers and for the propagation of Christianity among all classes.

Three numbers of the magazine have already appeared, at the present writing (Jan. 12, 1905), and their contents give ample proof of the ability of the editors to conduct a journal worthy of these high objects. A glance at the tables of contents which are given in English, will show that among the contributors are some of the leading statesmen, editors, and scholars of Japan.

An English department is shortly to be added, which will, it is thought, be highly appreciated by Japanese readers of English and by missionaries.

d.—The Tōkyō Shingakusha.

If the new magazine may be looked upon as in a sense the answer of the Moderate leaders to the Radical, independent party, the *Tōkyō Shingakusha* (Tōkyō Theological School) is the organic embodiment and exemplification of the radical position. They both appeared in the same month, the latter on Nov. 3, the birthday of His Imperial Majesty.

From the *Fukuin Shimpō* of October 27, 1904 we translate the following passages:

"Japan needs an independent Christianity. An independent Christianity can not exist without an independent Church. Apart from Christ and the Spirit Japanese Christianity

has no need to rely on any one whatever. Sufficient unto itself, resolved to stand alone, it must advance along the whole line towards the realisation of this ideal. It is impossible not to deplore the fact that Japanese Christianity has hitherto missed every opportunity to secure institutions of its own under purely Japanese management, for the investigation of theological opinions and the training of suitable men for the important duty of preaching the gospel, without assistance, financial or otherwise, from foreign missionaries. Those who set before themselves the ideal of Church independence must not forget that the same importance attaches to independence in theological investigation.

"The *Tōkyō Shingakusha* has been established with Mr. Uyemura at its head. It has no capital behind it. It has no lecture rooms but the corners of a church. Its teachers are unsalaried, giving freely their time and labor. None of its pupils receive aid from foreign missions or other sources as is customary in other theological schools."

That Mr. Uyemura's extreme position with reference to mission aid in the evangelisation of Japan should lead to the establishment of an independent theological school is not surprising. If the use of mission money is bad for the Church the reform must begin with the ministers. A student who is dependent on mission money for his education is not in good position afterwards to advocate independence of the kind which is now being advocated by Mr. Uyemura.

The new school is absolutely independent of mission connection. It seems almost impossible that it can succeed without some financial endowment. But who can predict anything concerning Japan?

This new venture of Mr. Uyemura and his friends may be premature. But it will help us to understand how far along Japanese Presbyterianism, or at least a considerable section of it, has advanced in the consciousness of its own power.

II.—COMMENTS ON THE REPORT OF SYNOD.

What, then, we may ask, is this *Nihon Kirisuto Kyōkwai* and what chance of success has it on a basis of absolute independence? A little study of the last report of *Daikwai* (the Japanese Synod) may help us to an opinion on this question.

The closing words of the Appendix are as follows :

Development of the Nihon Kirisuto Kyōkwai.

“The sentiments of our people with regard to religion have undergone a marked change recently. Not only in the various Christian denominations but in the various Buddhist sects great activity and alertness have arisen. This is one of the reassuring signs of the times for which we should be profoundly thankful. As we look back over the progress of the *Nihon Kirisuto Kyōkwai* during the past few decades we realise that she has made great strides. There have been dark times, times when only the dark side seemed visible, when we felt discouraged by the slow progress, when we were made to doubt whether the Church were indeed the life of society. But this feeling was only temporary and local. It was due to a mere surface view. In reality the progress has been in the main uninterrupted. We have enjoyed most signal blessings from God and the progress attained is truly surprising.

“We subjoin a statistical summary showing increase in the membership, contributions, etc. during the past six years, hoping that the spirit of thanksgiving and zeal may be stirred up in those who read, and that our resolution to be more faithful in the discharge of our duty may be strengthened.”

Year	Members	Baptisms	Contributions
1898	10,609	780	<i>Yen</i> 22,114.
1899	10,849	758	„ 28,788.
1900	11,117	675	„ 39,898.
1901	11,857	1,282	„ 37,920.
1902	12,467	1,187	„ 37,105.
1903	13,511	1,506	„ 40,246. (?)
Total		6,188	<i>Yen</i> 223,871. (?)

It is to be regretted that the assembling of *Daikwai* late in the year makes the statistics almost a year old. The statistics for 1904 will not be available till after the meeting in October 1904. But the above exhibit loses none of its value by this fact. We have reason to anticipate that the showing for 1904 will be even better than that for 1903.

The exhibit seems fully to justify the hopeful words of the Appendix above quoted.

It is interesting to note that in the year 1901 the number of baptisms was almost double that of the preceding year. 1901 was the year of the *Taikyo Dendō* or "20th Century Forward Movement" begun by the Japan Evangelical Alliance and participated in by the missionaries of nearly all Protestant bodies in Japan. The new impulse given by that movement has not lost its force.

Especially noteworthy in this exhibit is the remarkable advance in contributions during 1903, being about 3.57 *yen* per member as against 2.74 in 1902. This sum is exclusive of money given by the mission in aid of churches and *kōgisho*, which latter is reported separately in the *Daikwai's* minutes and totals *yen* 20,170.25. This last sum added to the amount raised by the Japanese themselves makes a grand total of 61,416.25 *yen*. Only a little over one third of the expenses

were paid, therefore, with mission funds. Mr. Uyemura made use of this fact in his plea for his independence resolution, urging that the native church already pays practically two-thirds and by an earnest effort could just as well pay the whole.

Various Statistics.

Churches, *Kōgisho*, membership, for 1903.

Presbytery	Churches	<i>Kōgisho</i>	Members	Men 6,275 Wom. 5,576 Ch. 1,670 13,511
Tōkyō	35	39	5,931	
Naniwa (Ōsaka)	17	27	3,891	
Chinzei (Nagasaki)	7	10	669	
Sanyō (Hiroshima)	7	8	582	
Miyagi (Sendai)	4	23	1,600	
Hokkaidō (Sapporo)	5	3	838	
Total	75	109	* 13,511	
Increase	1	4	1,044(?)	13,511

* Communicants 7,510

The average attendance at regular services (preaching) is 65% of the entire communicant membership, or 35% of the entire membership. The average attendance at prayer-meeting is 42% of the communicant membership.

Losses.

By death 613. Dropped 612.

Dendō Kyoku.

This is the Mission Board or Bureau for both home and foreign missions. On Oct. 27, 1904 was held the anniversary of the first ten years of this native missionary agency. We give the following from the report of the *Dendō Kyoku* in the *Daikwai's* minutes :

Some details of this meeting and of the report issued by the Board at the time may be of interest.

The meeting was held in the large hall of the Y.M.C.A. in Tōkyō and was attended by a large number of Christians of different denominations. Prominent among the speakers were several leading men in other bodies, as President Honda of Aoyama College (M.E.), Rev. Ogimi (Methodist Protestant), and Rev. H. Kozaki (Congregational) Ex-President of the Dōshisha. There was also one missionary speaker, Rev. A. Oltmans, D.D. (Dutch Reformed).

Perhaps the strongest note struck at this meeting was, "The evangelisation of Japan by Japanese and with Japanese Money." Most of the speakers rang the changes on "self-support and independence" as the burning question of the hour. The success attained by *Dendo Kyoku* in ten years was adduced as sufficient evidence that the Japanese can undertake the evangelisation of their country and ought to do so. Some of the speakers advocated denominational union as a means of independence.

The resume of the work of the *Dendo Kyoku* for the past ten years by the General Secretary, Rev. Mr. Kiyama, was full of interest. A very attractive souvenir pamphlet in Japanese was issued at the meeting, containing much interesting history. It has portraits of officers and directors of the Board and of some of its evangelists or missionaries, also of the house of worship in Taihoku, Formosa, where a strong, self-supporting church was established within three years (1896-1899).

Among the portraits there is one foreign face, that of the late Dr. T. T. Alexander, the only foreigner who has ever held office in the Board.

As an indication of growth in the direction of independence, it is interesting to note that for the first six years after the Board was organised as an independent body (i.e., independent

of the missions) there was always at least one missionary Director and sometimes two, Dr. Alexander, Dr. Imbrie, and Rev. J. B. Porter having at different times been honored with membership in the Board. Since 1901, however, no foreigner has been thus honored by the native Church.

The Board (*Dendō Kyoku*) began in 1894 with one evangelist at a place in the interior of the province of Shinshu. The scope of the work widened from year to year until 25 different places had been entered, including Formosa, China, and Korea. Four of these places were afterwards given up for reasons which do not appear in the report. One was turned over to the Presbyterian Mission in Tōkyō, seven are reported as having become "self-supporting," leaving thirteen still under the Board. During last year five were dropped and three new places entered, leaving at the present time eleven.

The Board consists of eight Directors, one General or Field Secretary and two Treasurers, and has some fifteen missionaries at work in a field which reaches from Morioka on the north to Formosa in the south and includes two foreign mission fields, China and Korea.

The work in Formosa and Korea is primarily for and among the Japanese residents. In Tientsin, China, also the needs of the Japanese community led to the sending of a missionary. A self-supporting church, connected with Tōkyō Presbytery, now exists in that Chinese port as a proof of God's blessing upon the work of the Board on foreign soil. The work in China has also a purely foreign mission aspect in that one of the Board's missionaries has given himself to the work of evangelising the Chinese. The Board is looking forward to the enlargement of its foreign mission work, especially among the Chinese and Koreans.

As showing the financial development of this native Mission Board the following table from the souvenir pamphlet is interesting :

TABLE OF THE BOARD'S RECEIPTS FOR 10 YEARS :—

1894	yen	207.40
1895	.....	„ 1,021.44
1896	.....	„ 1,620.42
1897	.....	„ 2,629.94
1898	.....	„ 2,791.25
1899	.....	„ 2,759.04
1900	.....	„ 3,416.45
1901	.....	„ 2,908.17
1902	.....	„ 5,286.25
1903	.....	„ <u>7,745.76</u>
Total	yen	30,386.42

The receipts for 1904 were *yen* 9,140.38, being the highest in the history of the Board.

This income represents for the most part gifts from Japanese, the proportion received from foreigners having gradually decreased. There have been from the first, however, a large number of missionaries and some missions regularly contributing to this native Board. The total receipts for 1904 include the following :—

Presbyterian Mission in Korea	yen	300.00
„ „ East Japan	.....	„ 280.00
Reformed Mission East Japan	.....	„ 100.00
Presbyterian Mission, Formosa	.....	„ 67.50
Dr. Pentecost	.....	„ 100.00
Missionaries in Japan	.....	„ <u>457.00</u>
Total foreign contributions	yen	1,304.50

This is about one-seventh of the entire sum reported for the year. The analysis of income published by the Board for year is as follows :—

From the Board's field (17 places)	yen	2,394.36
„ Churches and preaching places	.....	„ 2,331.73

3.	From various organisations, as Women's Societies, Sunday Schools, Girls' Schools, Young People's Societies, Foreign Missions etc.	yen 1,097.69
4.	„ Individuals	„ 3,212.77
5.	„ Miscellaneous	„ 103.83
	Total	yen 9,140.38

While taking note of the large proportion of this income which appears in the reports as having come from sources distinct from foreigners, it would be misleading to treat this proportion as representing purely Japanese gifts. Were we to deduct from the above apparently Japanese sources all those churches, schools, Sunday schools, societies, and individuals which are either wholly supported or aided by the missions and missionaries, and which would have no existence as contributors were it not for the presence and work of the missionaries the above analysis would have a very different look. This very important factor in the Board's annual income does not appear at all in the reports and for this reason the above statistics are of little value in the attempt to estimate the actual degree of self-support which has been attained by the native Church.

Still, after making all proper deductions, it is plain that the native Church has been making steady and substantial progress in the direction of self-support. The *Dendō Kyoku* has been gaining the confidence and sympathy of the Japanese members of the Church and we may confidently trust that its operations will continue to expand both on Japanese and foreign soil.

We can not but regret that the movement for absolute self-support and independence should be accompanied by an anti-foreign spirit; but this spirit is by no means general. As the above report points out there is a very large part of the Church in which this anti-foreign spirit finds no sympathy. And the Japanese people outside the Christian Church are

more accessible than ever before. Every Christian worker, whether native or foreign, has innumerable opportunities to bring the gospel to bear upon willing and eager souls.

In connection with the *Dendō Kyoku* there is the modest beginning of a board of education, at present a part of the functions of the *Dendō Kyoku*.

Ministerial Relief.

Fund (pledges)	4,744.41
Realised to date.	1,953.74
Expended and invested.....	<u>1,908.41</u>
Balance	<i>yen</i> 45.33

There are as yet but two beneficiaries of this fund, Rev. Messrs. Okuno and Ogawa, two of the oldest ministers in Japan. The sum paid these men last year was 100 *yen*, and 50 *yen* respectively.

Conclusion.

We have here, then, a church completely organised and self-directing, with its various departments well defined. Its Board of Missions has been operating for more than ten years and has made a remarkably good showing for the means at its disposal. The Church as a whole has made steady and healthy progress.

With such an organisation, such a record, and the spirit of self-reliance which has characterised the Japanese as a nation, we have no reason to think strange when we hear an out-and-out independence advocated. Indeed, it would be surprising, not to say discouraging, were it otherwise.

While much, *very* much, remains to be done before the task of the foreign missionary in Japan is complete, we look forward with rejoicing to the day when the native Church will be able to take over the work entirely and to join the churches of the West in the work of world-wide evangelisation.

The outlook for Christianity in Japan was never before so

encouraging as it is to-day. But it would be a serious mistake should the churches at home, adopting the views of the radical independent party in the *Nihon Kirisuto Kyōkwai*, withhold their support and co-operation in the further evangelisation of Japan. The real *work* of Christianising this nation is still before us. The conflict between Christianity and Heathenism is to be fought over again in Eastern Asia, as it was in Europe in the early centuries of our era, and the chief battle-field will be Japan.

What we of the West are to do in the way of moulding the religious future of the East we must do quickly. Bishop Awdry has well said, "The Japanese appear to be rising to their great opportunities, and therewith to be less and less likely to go on in dependence of any kind upon foreigners. The question of complete ecclesiastical independence may be nearer than we dare to hope. Certainly the preparation for it will at once, on the close of the war, become a pressing question. Let us be ready not to resist but wisely to further this, while lending our influence and counsel in every large-hearted and legitimate way that is possible. The time is short." B. C. HAWORTH.

FORMOSA.

THE ENGLISH PRESBYTERIAN MISSION.

Work in Formosa has gone on during the year along the same lines as in former years. The war with Russia has not much affected the Island. There have been no risings nor disturbances, everywhere things have remained quiet. The work on the railway has been steadily pushed forward; more than 200 miles are open to traffic. There still remains a gap of about 50 miles in the middle of the island; the present termini are connected by trolley. On 6th November the island suffered from the severest earthquake that has occurred for more

than half a century. Over 100 lives were lost, and much damage was done to property.

The statistics of the Mission for the past year are as follows :—(The statistical year ends on 31 Oct.)

Communicants at 31 Oct. 1903.....	2,551
Adults baptised during year	208
Baptised as infants recd. to Comm.....	21
Deaths	75
Net gain during year	<u>152</u>
Communicants at 31 Oct. 1904.....	2,703
Members under suspension	157
Children bapt. during year=192.....	
Total baptised children.....	<u>2,104</u>
Total Church Membership	4,964
Native Pastors	3
Native Preachers	40
Students in Theological College	34
„ „ High School	50
„ „ Women's „	8
Sabbath School Scholars	600
Congregation organised (with 2 or say more Elders.)	30
Elders	87
Deacons	111
Total No. of places for Sabbath worship.....	81
Hospitals	3
Amount raised for all purposes (for 1903)	\$ 8,031*

(In addition about \$ 1,000 were received as fees in

Boys' Boarding School).

THOMAS BARCLAY.

* Mexican Dollars.

ANGLICAN MISSIONS AND THE NIPPON SEIKŌKWAI.

At the beginning of February 1904 a missionary of long experience predicted that our work would soon come to a standstill, because all heads would be full of nothing but thoughts about the war; and his opinion seemed to be that of many who remembered 1895. More than a year has now gone by and the prophecy has been entirely falsified, for what we hear from all other missions in Japan only echoes what is said by our own missionaries, which is that though the work has been interrupted in some ways, it has been greatly prospered in others, and that the general result has been real advance, new openings, and great reason for hopefulness that when the war is over the success of the work will be only conditioned by the number of people to carry it on. One of the ways in which the work has been interrupted is the calling out for military service, of our catechists and clergy. From this all our six dioceses have suffered greatly, but Kyūshū perhaps most of all. Some of the men will never return, for example Lieut. Naito, of the Shinami Chō Mission and School, Tōkyō, who was one of the soldiers on board the transport *Hitachi Maru*, sunk by the Russians on the 15th of June. Beyond the loss of our workers and of many earnest members of our congregations, called out to fight for their country, I don't think that the Nippon Sei Kōkwai has suffered at all by the war.

On the other hand there has been great gain in the actual number of converts to the faith, in the earnestness of the Christians and in the extension of Christian influence through the new opportunities given to our workers, chiefly amongst the sick and wounded soldiers in hospitals, but also in the barracks, amongst those preparing to be sent to the front. That this kind of work has been the most prominent during the year is

evident to anybody who reads our papers *The Japan Quarterly* (C. M. S.), *The South Tōkyō Magazine*, the (American) *Spirit of Missions*, the (English) *Mission Field* (S. P. G.), the *Intelligencer* (C. M. S.), or the (Canadian) *New Era*. When we turn to the pages of the *Japan Evangelist* we find that all the other missions have been absorbed in the same work.

Only the Y. M. C. A. has been allowed to extend its work to the soldiers at the front, but as that society belongs to any or all of the missions, we can claim a share in it, especially as one of our prominent clergy, the Rev. T. R. Ochiai of Sendai, has been one of the chief workers from the first. May we have grace to take full advantage of any further openings which may be given us.

Apart from the war there has also been loss and gain. God has called from the Church Militant to His service in the Church Expectant two of our long-service workers. Miss Thornton, Head of St Hilda's Mission, Tōkyō, laid down her earthly burden on the 13th of November last, after seventeen years labour in Japan; and shortly afterwards the Church in Asakusa, Tōkyō, lost its priest-in-charge by the death of the Rev Mr. Seita, one of the oldest of the Japanese clergy. And we have had losses by fire too,—the church at Otaru and the missionaries' houses at Maebashi and Wakamatsu.

But we are cheered by new workers coming, three ladies from the United States having arrived; and we hear of others on their way or at least promised, both clergy and laity, from England. And the building reported during the year far more than compensates for the fires. There is first the large new temporary Cathedral building beside St. Andrew's, Shibā, Tōkyō, whose congregation it accommodates; there is the new St John's Church, Nāgoya; a new Church at Akita, a large one at Sendai, one at Yokohama, one being built at Fukushima and one at Yokaichiba in Chiba Ken, a chapel and mission buildings at St Hilda's, Tōkyō, a building beside the Mita

Church, besides houses at Wakamatsu, Maebashi, Mito, and Nagano.

In the autumn of last year Bishop McKim of Tōkyō and Bishop Partridge of Kyōto were present at the general convention of the Church at Boston, and that in itself is a point of interest to all in the Nippon Sei Kō Kwai ; but far above and beyond all personal or local interest, is the report they brought back of the unprecedented missionary spirit which prevailed in that great series of meetings, for it both witnesses to revived interest in all parts of the Republic from which the representations came, and also promises much for the future when the enthusiasm of the Boston meeting has infected the whole Church.

For the rest we hear of quiet progress throughout Japan, from the Bonin Islands in the extreme south where the old work prospers and new work has begun among the Japanese, to Hokkaidō in the far north where Mr. Batchelor reports, "There is encouragement in every branch of our work."

CHARLES H. SHORTT.

METHODIST GROUP.

1.—METHODIST EPISCOPAL CHURCH.

JAPAN ANNUAL CONFERENCE.

This Conference holds its sessions in the spring, and its official reports are made out to the end of March, and hence are not up to date for purposes of this annual report of the Standing Committee

At the last conference session held in Tōkyō, Mar. 29-Apr. 4. there was a re-arrangement of presiding-elder districts, the completion of railroads, notably the Hakodate-Otaru road, making it possible to enlarge the districts, so that what

required seven presiding-elders, can now be done as easily by six.

These six districts are as follows :

Aomori District,—Yamaka Motojiro, P.E., with work at Akita, Fujisaki, Goshogowara and Numadate, Hachinohe, and Sambogi, Hirosaki and Namioka, Odate, and Noshiro.

Hokkaidō District,—C. W. Huett, P.E., with work at Asahigawa, Hakodate, Iwanai, Iwamizawa, Otaru, Yoichi, and Sapporo.

Nagoya District,—Ogata Sennosuke, P.E., with work at Komaki, Nagoya First, Second, and Third Churches, Nishio and Koshiozu, Shinshiro and Ebi, Toyohashi, and Tahara.

Sendai District,—C. S. Davison, P.E., with work at Fukushima, Morioka, Nishinasuno, and Sakuyama, Sendai, Shirakawa, Tendō and Yamagata, Utsunomiya, and Yonezawa.

Tokyo-Shinano District,—Ishizaka Kameji, P.E., with work at Azumi, Iida, Ina, and Takato, Kawagoe and Toyooka, Kumagae, and Honjo, Matsumoto, Matsushiro, Ogawa, Moro, and Shimamura ; (in Tōkyō) Aoyama, College Church, Josei, and Kudan.

Tōkyō-Yokohama District,—J. W. Wadman, P.E., with work at Ajiki, Odawara, and Oiso, Mizukaidō, and Kawamata, Kamakura, Sawara, Sosa, Takeoka, Tobe, and Kanagawa ; (in Tōkyō) Asakusa, Central Church, and Mita, and Yokohama.

With the year ending March 31, 1904, there had been 79 children baptised, and 528 adults. The total amount expended for two items, *pastoral support* and *rents*, *yen* 19,418.57, a little over *one-third* of which, (*yen* 6,529.63) was raised by the native churches. In addition to this they raised for all other purposes, except church building, *yen* 3,417.53.

The appointments of the missionaries in April (1904), were :—

R. P. Alexander, Gospel Society, Hirosaki,
C. W. Huett, P.E., Hokkaido District, Sapporo,

C. N. Bertels,	Student of the Language, Hakodate,
F. N. Scott,	„ „ „ Nagoya,
C. S. Davison,	P.E., Sendai District, Sendai,
Julius Soper,	Dean, Biblical Institute, Aoyama, Tōkyō,
Benj. Chappell,	„ College and Academy, Aoyama, Tōkyō,
J. W. Wadman,	P.E., Tōkyō-Yokohama District, Yokohama,
Chas. Bishop,	Gospel Society, Tōkyō,
J. L. Cowen,	Publishing Agent, Tōkyō.

On Furlough,—D. S. Spencer, G. F. Draper, and Miss Jennie S. Vail.

In April the commodious church in Hirosaki burned down. It was insured but not for enough to rebuild; so a parsonage was built, and the erection of the church was postponed till more money could be secured.

A fine stone church was completed at the end of the year, at Sapporo; also a chapel and parsonage at Iwanai. A small church was also built at Tendō. The First Church at Nagoya, was afflicted through the death of its able pastor, Nakada Kyūkichi, in September.

At the close of the year 1903 funds were secured for a new school-building at Aoyama, Tōkyō; plans were perfected during the following year, and the work of erection will be entered upon early in the present year.

T. Ukai, pastor of the Central Church (Ginza), returned from America after raising about \$7,000 toward the erection of a new Ginza Hall.

There have been no sweeping revivals to report; but a very gratifying growth in many respects; and while this has been interfered with in some respects by the war, it has been amply compensated for in other ways.

J. L. Cowen reported that the year closing March. 30, had been the most successful in the history of the Publishing House. The most important publication being the

Union Hymnal. The total sales averaged over 100 *yen* for every day in the year.

The changes in the personnel of the mission during the year (1904) were—the return of G. F. Draper to America in April, on furlough, and as delegate to the General Conference at Los Angeles in May; and J.W. Wadman who left in June on account of the health of his eldest daughter. In August he was appointed superintendent of English, Japanese, and Korean work in the Hawaiian Islands.

Miss Jennie S. Vail returned to America on furlough in July.

Rev. C. N. Bertels joined the Conference in April, and entered the employ of the Mission, and was appointed to Hakodate, where he had been teaching previously.

Rev. E. T. Iglehart was appointed to work in Japan and reached the field in October, and was stationed at Aoyama, Tōkyō.

Prof. F. Muller who had been employed for two years at the Aoyama Gakuin, resigned at the end of the spring term; and Rev. F. A. Cassidy was employed in his place. And Mrs. W. C. Buchanan was employed at the beginning of the fall term to fill the vacancy caused by the absence of Miss Vail.

The Woman's Foreign Missionary Society.

The members of the W.F.M.S. receive their appointments annually from the President of the Japan Conference, and work in connection with the Japan Methodist Episcopal Mission. Their appointments at the last conference session (Apr. 1904) were:—

Hirosaki Girls' School	Mrs. R. P. Alexander,
„ Kindergarten,	Miss Ada Southard,
„ Evangelistic Work,	Miss M. B. Griffiths,
Sapporo, Evangelistic Work,	Miss Louisa Imhof,
„ Dist. Evangelistic Work,	Miss Bessie Alexander,

Sapporo, Dist. Evangelistic Work,	Mrs. C. W. Huett,
Hakodate, Iai Jo Gakko,	Miss Augusta Dickerson,
.....	Miss M. S. Hampton,
Musical Department,	Miss F. E. Singer,
Nagoya, Seiryu Jo Gakko,	Miss A. P. Atkinson,
.....	Miss R. J. Watson,
Evangelistic Work,	Miss E. M. Holbrook,
Sendai, Industrial School,	Miss E. J. Hewett,
Evangelistic Work,	Miss C. A. Heaton,
Tōkyō, Aoyama Jo Gakuin,	Miss M. A. Spencer,
.....	Miss H. Alling.
.....	Miss Georgia Weaver,
.....	Miss E. Maud Soper,
Musical Department,	Miss A. V. Bing,
Industrial School,	Miss Mabel Lee,
Evangelistic Work and Day Schools,	Miss M. A. Spencer,
Mothers' Meetings.	Mrs. B. Chappell,
Yokohama, Bible Training School,	Mrs. C. W. Van Petten,
Day Schools,	Miss A. G. Lewis,
Evangelistic Work,	Miss A. B. Smart,
Literary Work,	Miss Georgiana Baucus,
.....	Miss E. E. Dickinson.

Misses Hewett, Imhof, and Lewis returned during the last half of the year from furloughs; Misses Phelps, Blackstock, and Southard returned to America on furlough; and Misses Bender and Daniel were in America during the whole year. No new ladies were added to the Mission.

Their work as reported March 31, 1904, comprised in brief: 17 schools with 129 teachers, and 1,852 pupils. In their evangelistic work they had 35 Bible women who made 15,236 calls, visited 2,356 women, held 2,234 meetings, with an average attendance of over 20, and conducted 164 Bible classes with over 3,000 regular members. 197 of the baptisms reported came through their work. They have 22 benevolent societies

in operation among the women and children, who contributed about 400 *yen*.

The appraised value of the property of the W.F.M.S. in this Conference is *yen* 83,045.00.

For the four years ending with April, 1904, Bishop Moore had supervision of the work in Japan. At the General Conference in May at Los Angeles, M. C. Harris was elected missionary bishop for Japan and Korea. As a missionary bishop is not a general superintendent, his field remains the same so long as he can do effective service; this will secure a continuity of methods and aims, and an intelligent administration not possible under a general superintendent.

The arrival of Bishop Harris in Japan was the crowning event of the year, and we fondly believe that coupled with other fortuitous circumstances and events, it will cause the opening of the new year to stand out clear as the beginning of a new epoch in the history of Christian work in Japan; and because in Japan, in the whole East. C. B.

(1) Numerical,— *Statistics*

Members	3,369	
Probationers	<u>1,803</u>	5,172
Baptisms—Infant 79, Adult 528		607
Sunday Schools		102
S.S. Teachers and Scholars		6,228

(2) Financial,—

Pastoral Support	<i>yen</i>	6,649.60
Current Expenses	„	5,243.39
Benevolences	„	1,313.88
Building and Improving Churches. 3,082.56		
Paid on Church Indebtedness ... 621.28	„	<u>2,703.84</u>
Total	<i>yen</i>	<u>15,910.71</u>
Income (Tuition, etc.) from Aoyama		
Gakuin	<i>yen</i>	5,282.86

2.—SOUTH JAPAN CONFERENCE.

The District boundaries of this Conference remain the same as reported in *The Christian Movement* for 1903. Of the seven male missionaries then on the field *two* have returned to the United States, viz: J. Victor Martin of Chinzei Gakkwan and H. B. Johnson, presiding elder of the Kyūshū West District. The latter has, however, been appointed to the superintendency of the Japanese Pacific Mission to succeed the Rev. M.C. Harris, who was, in May last, elected Missionary Bishop for Japan and Korea.

The timely coming of Rev. E. H. Fretz and family to succeed Mr. Johnson in Fukuoka and the expected arrival of an additional young man in the near future will go far towards regaining these losses, though we are soon to lose Rev. H. B. Schwartz and family of Kagoshima, who will return to America early in the Spring of 1905.

Dr. Fulkerson's return from the United States and resumption of his duties as Principal of Chinzei Gakkwan near the end of Sept. was a great relief to his fellow workers temporarily in charge. Though Miss M. E. Melton returned to her work in Kwassui Jo Gakkō in the latter part of December, Miss Hettie A. Thomas of the same school was at once transferred to Fukuoka in place of Miss L. M. Seeds who will leave on furlough early in January, 1905.

This will leave our foreign missionary force distributed as follows:—Moji, A. D. Berry; Fukuoka, E. H. Fretz and family; Kumamoto, J. C. Davison and wife; Nagasaki, E. R. Fulkerson and A. E. Rigby and family; Kagoshima, H. B. Schwartz and family. The representatives of the W.F.M.S. are: Fukuoka, Miss Mabel Seeds and Miss Hettie A. Thomas; Nagasaki, Misses E. Russell, L. M. Kidwell, M. E. Melton and M. W. Davison,—Miss Mariana Young being still absent on leave; Kagoshima, Misses J. M. Gheer and L. B. Smith.

In addition to her work in Nagasaki, Miss Russell has charge of an Orphanage at Koga, with *sixteen* inmates. This institution is soon to be removed to Omura near Nagasaki.

Both Chinzei Gakkwan and Kwassui Jo Gakkō have about reached the limit of their accommodations as to students. At present about 90% of the boarders in both cases are professing Christians. After suspension for a few years—from a lack of candidates sufficient to justify the effort—theological work has been resumed in Chinzei Gakkwan, with a class of eight in attendance.

The Church edifice formerly located during *twenty eight* years on the historic island of Deshima, has been moved to a commodious site on Ginza machi, and refitted for the use of the former Kōjiya machi congregation, while a new building for the use of the Deshima church people has been erected on lot No. 6, of the mission compound, and now bears the name of the founder of Methodism. The former was re-opened in March, and the latter in January 1904.

With a view also to the enlargement of Chinzei Gakkwan, one of the Mission residences on lot No. 6, was removed to lot No. 12 and adjoining it was also erected an excellent parsonage for the use of the pastor of Wesley Church located near by. Material improvement has also been effected by way of repairs on our churches at Fukuoka, Kumamoto, Omuta, and Kagoshima. Provision has also been made for a new parsonage at Fukuoka, a lot and parsonage at Moji, and a small church and parsonage at Kokubu in Satsuma.

The work in Loo Choo is as usual in a promising condition.

Altogether our outlook is hopeful. In common with the Christians of other churches, our members have shown great interest in the benevolent work undertaken on behalf of the soldiers and their families, responding nobly according to their means both in personal service and financial aid.

The following is a partial statistical exhibit for the year :—

1. *Numerical*,—

Members	933	
Probationers	367	1,300
Baptisms, Infant 27, Adult 185		212
Sunday Schools.....		35
S.S. Teachers and Scholars		2,685

2. *Financial*,—

Ministerial Support	yen	1,862.01
Current Expenses.....		516.62
Benevolences.....		770.15
a.—Improving Local church	319.61	
b.—Paid on Church indebtedness	119.00	438.61
		<u>3,587.39</u>

Schools.	Students.	Tuition, Board, etc.	
Chinzei Gakkwan	260	5,500.00	
Kwassui Jo Gokkō	355	3,100.00	
Fukuoka Eiwa Jo Gakkō.....	87	560.30	9,160.30
			<u>12,747.69</u>

3.—JAPAN METHODIST CHURCH.

(*Canadian Methodist Mission*).

While the war reacted unfavorably upon our work in a few places for a time, in general the serious mood of the people has rendered them more susceptible than ever to the saving influence of the Gospel, and we are not without signs of growth in Christian character for which to be grateful. On the West Coast—Hokurikudo—where Buddhism has so long held almost undisputed sway, a new spirit of open-mindedness is a very encouraging feature. The educated and thoughtful everywhere seem to be turning anxious eyes to our Christ and His religion as the sole solution of the dark problems of life and destiny, and it is among such that our churches have had their chief trophies. For this we thank God and take courage.

But it cannot yet be said in any large sense "that the poor have the Gospel preached to them." The great toiling masses—the burden bearers—the farmers, artisans, and merchants—those who make up the vast bulk of Japan's 50 millions are still largely unevangelised. Our churches, though mostly small, are seldom full. Something must be done to bring our living saving message to their ears and bosoms. "Preaching for the people"—not for the scholars, who do not come to hear—is the need in all our pulpits, and instead of waiting for the weary and heavy-laden to come to us, we must go to them with the Master's "Come unto me." With few exceptions our Christians are from among the transients rather than the permanent residents. How few Christians in Tōkyō are real "Yeddo-ko!" What is true in Tōkyō is true of almost every city, town, and village in the land. The people who have broken away from home ties and moved to new and strange surroundings are most easily reached, and it were folly to neglect them. But surely there is a point of contact with the natives of every place, if we can but find it—and until we do, can we be said to have gotten down very far below the surface of Japanese life? We must get more *en rapport* with the common people, by whom the churches of the future are to be built and maintained, and from whom must come the men and women who will evangelise the nation. A self-supporting and self-propagating church after the New Testament model can never be built up in any other way.

The following facts and figures will indicate in outline the condition of our work for the year ending March 31st, 1904:—

Baptisms.....(including 32 children).....	258
Total membership.....	2,894
Increase.....	108
Sunday School scholars	3,171
Increase	728

Contributions for all purposes	<i>yen</i> 6,262.72
„ an increase of.....	„ 526.03
Missionaries (including W. M. S. and wives).....	37
Ordained native Ministers	26
Unordained native Ministers	19
Bible Women	14
Girls' Schools	4
Students in do. „ „	316
Orphanages	1
Inmates „ „	20
Day Schools and Kindergartens	8
Pupils	239
Total value of property	<i>yen</i> 166,277
Mission Contributions for Native work.....	„ 17,990

We have only three self-supporting churches—Azabu (Tōkyō), Shizuoka, and Kōfu, while all our circuits and missions are required to pay a *pro rata* assessment for pastor's salary. To encourage self-support our Home Missionary Society (whose present assets are *yen* 3,146.34), undertakes to assist charges that pay their running expenses and over one half of the pastor's salary. The Preacher's Aid Fund (for superannuates or their families) started a year ago now has assets to the amount of *yen* 225.152. This includes a generous gift of *yen* 100 from the Rev. Dr. Meacham, who also presented each of our workers with a goodly number of useful books during the year. His kindness was warmly appreciated by the Conference. The time limit has not yet been removed from the pastoral term, and this past year saw an unprecedented number of changes in the stations of our pastors and evangelists. There was a request for a girls' school to be established in Toyama, and a missionary family to be sent to Takata in Echigo. We are praying that many young men may respond to the Master's call to enter the Gospel ministry. This is the great need of our church.

H. H. COATES.

4.—EVANGELICAL ASSOCIATION.

The Annual Conference of the Evangelical Association held its twelfth session in the Tsukiji Church, Tōkyō, from the 2nd to the 5th June, 1904. The latest official records are found in the proceedings of the Conference session.

The reports from the various stations occupied gave evidence of a steady growth and advance of the work in general. On account of a new regulation with reference to members, who could not be located or accounted for, coming into effect, a net increase in membership could not be recorded for the last year. The two oldest charges alone reported a net loss of 82 members. It is, however, hoped that in the course of a few years this regulation may result in having more substantial records.

During the last Conference year there were 84 new members received on profession of faith. 14 children were baptised. The total membership is 988, not including baptised children. Sunday Schools 22 with 59 officers and teachers and 770 scholars, the latter an increase of 55 over the previous year. For Sunday School work the sum of *yen* 281.76 was raised, and *yen* 1,550.53 for all purposes.

The whole work is still in one Presiding Elder District. The foreign laborers, consisting of two families and two single ladies, are all located in Tōkyō. Japanese preachers are stationed at the following places: 5 in Tōkyō, 2 in Ōsaka, and one each in Kōbe, Numazu, Shimoda, Ome, Yokosuka, Kamakura, Riugasaki, Edozaki, Togane, Koriyama. Connected with these main stations are one or more preaching places, in neighboring towns and villages. There are also 9 Bible-women employed.

In April, 1904 a Training School for Biblewomen was opened at 84 Sasugayacho, Koishikawa, Tōkyō. This work was begun with six students. It stands under the auspices of

the Woman's Missionary Society of the Church in America and is in charge of the single lady missionaries. Besides this these ladies carry on evangelistic and benevolent work. The latter has lately been confined principally to soldiers' families suffering in one way or another from the effects of the war. All the ladies of the Mission have charge of women's meetings.

English Bible-class work has also again resulted in leading a number of young people to the Saviour, and is a work which is by no means to be despised. We look hopefully into the future for greater achievements. J. P. HAUCH.

5.—METHODIST PROTESTANT MISSION.

The work of the Methodist Protestant Mission has been somewhat retarded during the past year owing to the absence from the field of several missionaries because of furloughs and illness. Arrivals in October however brought the number nearly up to the same as last year.

The work of the churches and chapels has gone steadily along and a goodly number of converts have been added to the members.

In every church and chapel there are numbers of inquirers and with us the thing most needed now is greater skill and ability in leading these inquirers to a decision, and harvesting them into the church.

The night school in Yokohama has been filled to the limit and the middle school in Nagoya has had a most successful year, not only from the standpoint of numbers, but from a religious view also. The war has not interfered with our work seriously and several of the workers, native and foreign, are engaged in visiting the hospitals where the wounded soldiers are receiving treatment.

During the absence of U. G. Murphy from the field, the

rescue work was successfully carried on by J. Fujii. Owing to the kindly attitude of the police very little trouble is experienced in this work now.

During the present year it is the intention to lay special stress on direct evangelistic work, using, for the greater part, our own forces.

U. G. MURPHY.

6.—METHODIST EPISCOPAL CHURCH, SOUTH.

Judged by visible results the past year has been the most successful in our history. Two years ago we reported the largest net growth we had had up to that time and last year the numbers added were still greater. Again we come rejoicing, bringing in our sheaves and we find that our arms are fuller than ever before and our tongues burst out in an acclaim of praise "unto God which always causeth us to triumph."

Our net growth in membership is two hundred and twelve,—or seventy eight more than in any past year. The increase in Sunday School attendance has been over one thousand. Eight young people's societies have been organised. Financially, the results have never been better. Contributions, for all purposes, total *yen* 3,664.70; or *yen* 3.20 per member. These results have been accomplished under the blessing of God in the midst of war-conditions;—notwithstanding the drafting of a number of members and probationers and the strain and stress that have come upon the people.

With grateful hearts, we refer to the manifest evidence of spiritual life and power among us as indicated in the increasing number of young men and young women who are being led to dedicate their lives to the service of the Lord. We recognise this as one of the most hopeful signs of the times in Christian work and the one with most promise for its future.

This year marks important events in the history of our educational work. Not only have our schools prospered

beyond other years in the character of work done and results achieved; but they have received large encouragement and inspiration for yet better things and greater work, because of the munificence of interested friends in America.

Kwansei Gakuin,—Academic Department:—The past has been the best year in the life of this institution. The very marked increase in its attendance, the completion of the College Department and the erection of a commodious brick and stone chapel building are some of the marks of progress and substantial growth.

Biblical Department,—After being closed for a year, this department has been reorganised. Rev. J. C. C. Newton, D.D., the former Dean, after an absence of seven years, has again resumed his work. There are now two courses,—the regular theological of three years and the Bible Training Course of two years. Eight students have been in attendance.

Hiroshima Girls' School has had another crowded year and has been forced, in the boarding department, to overflow into a rented building. Again, it is facing the necessity of enlargement. Funds are now in hand for the purchase of additional land and the erection of a large main building.

Palmore Institute has had a very successful year, its enrollment being the largest in its history. Fifteen of its students have joined the church this year. The Bible Training Department of the Lambuth Memorial School has had a very satisfactory year,—though the provision has been very inadequate. It has had seven Bible Women in training.

The educational statistics are as follows:—

Kwansei Gakuin.

	Students.
Academic Department	229
Theological „	8
Hiroshima Girl's School.....	525
Lambuth Memorial School.....	7

	Students.
Palmore Institute	497
Eight Night Schools	460

During the year, the mission lost by death, Mrs. Mary I. Lambuth, its oldest member. "For more than fifty years she gave soul and body to mission work with an indomitable and resourceful energy seldom equalled and never surpassed." She labored thirty two years in China. From 1886, she has been connected with the Japan Mission. Mrs. Lambuth was a woman of very remarkable powers. The statement has already appeared in print that "in her rightful sphere, she was fully the peer of her kinsman Grover Cleveland." She had a wonderful capacity for continuous work, — laboring with an earnestness that almost amounted to desperation. Mrs. Lambuth was a deeply religious woman, but her consecration was of a most practical kind. There was nothing of the mystic, or dreamer about her. The one passion of her life was work for the Master. For the amount of work accomplished, for the number of lines along which it was carried, for utter self-forgetfulness, for consummate ability, and for undying devotion to Christ's cause Mrs. Lambuth takes a front rank among the missionary heroines of the Church. H. E. T.

7.—THE UNITED BRETHREN IN CHRIST.

The evangelistic work of the annual conference is divided into three districts, which embrace (1) northern Tōkyō and Shimōsa, (2) southern Tōkyō and the Tokaidō as far as Shizuoka, (3) Kyōto and several stations in Ōmi. Each of these districts would ordinarily be under a separate presiding elder, but owing to the absence on furlough of part of our missionary force they are all temporarily under one superintendence.

One beloved pastor and several of our members, early in the war, were called to go to the front in the service of their

country. Some of these have died on the field of battle, while others are still spared in the discharge of military duty.

Notwithstanding the insufficiency of the missionary force and the partial depletion of the Japanese workers, we have made encouraging progress during the year. Our Japanese staff is now composed of one ordained minister, five annual conference licentiates—four of whom have completed their theological studies preparatory to ordination,— five quarterly conference preachers, one exhorter, and two Bible women. A few others are in preparation for work.

Our workers have latterly been able to reach a very good class of people, not of the student class, among whom are judges and teachers; also successful business men managing their own establishments.

Perfect unanimity of purpose and feeling exists between membership and pastors and between pastors and missionaries. Rev. A. T. Howard, mission superintendent, is in America making preparation for a considerable extension of the work and altogether our outlook has never before been so bright as at the present time.

J. C.

STATISTICS.*

Mission Opened.—1896.

1. Married Missionaries (men)	3
4. Total Missionaries including wives	6
5. Value of Miss. Property excluding schools etc. y. 2,000	
6. Native Ordained ministers.....	1
7. „ Unordained ministers and Helpers ...	11
8. „ Bible Women	2
9. Number of Members (including children).....	213
13. Total members	213
14. Adult Baptisms during the year	30
15. Infant „ „ „	3

* Owing to a change in the time of holding the conference from July to April this report covers a period of only nine months.

17. No. of preaching places other than churches.	7
18. Organised churches	11
20. Churches Partly Self-supporting	5
21. No. of Church Buildings.....	1
22. Estimated Value of Churches etc.	¥. 2,000
23. No. of Sunday Schools	10
24. „ „ Teachers and Scholars in same.....	435
25. „ „ Young Peoples Societies	1
27. Amt. Raised by Jap. Churches	¥. 272.11
28. „ „ Expended by Mission for Churches and Evangelisation excluding salaries of Mis- sionaries	¥. 2,777
36. Students in Theological Schools	3
38. „ „ Bible-women's Schools	1
39. Total No. of Graduates from Theo. Schools.	5
40. No. of same still in service	4

8.—FREE METHODIST.

Looking backward over the labors of the past year there is a call for thankfulness but not for complacency. There has been manifest on the part of our Japanese workers a burning zeal for the salvation of souls, and their labors have been rewarded with some fruit. A goodly number have accepted Christ and some of these have shown the fruits of real heart work in laying aside their sinful habits and living consistent Christian lives. Others have not so clearly apprehended the power of Christ to save from all sin, while some have failed entirely. We feel there is a need of patience here as every where, since it is written; “many are called, but few are chosen.”

No new missionaries have been sent us, but a liberal grant of funds has been given for the enlargement of our present work and for building purposes. One new preaching place has

been opened in Ōsaka. Two young men have consecrated themselves for the ministry while others are seriously considering their responsibility to the cause of Christ. A pleasing feature at Ōsaka has been the voluntary opening of a Sunday school by a believer in his own home. It has steadily grown in interest until the little house is filled to overflowing. Fourteen of the older scholars in the various schools have accepted Christ. The night school for English at Sumoto on Awajishima has proved a profitable missionary venture. A fine class of young men have come under Christian influence, a number of whom have been converted.

One hundred and thirty-five have accepted Christ and sixty-nine have been baptised. We have found a general disposition to listen to the gospel, and feel led to humble ourselves before the Lord of the Harvest that He may put upon us all, missionaries, workers, and believers, a spirit of believing prayer that shall result under his blessing in bringing many into the blessings of the gospel of Christ. Accepting the Word of God for what it professes to be, we believe that the simple Gospel of Christ now as in the Apostle's days will result in freeing individual souls from the power of sin enabling them to lead lives of purity and holiness.

W. F. M.

THE LUTHERAN GROUP.

I.—EVANGELICAL LUTHERAN MISSION OF THE UNITED SYNOD OF THE SOUTH, U.S.A.

This Mission has many causes for thanksgiving at the close of 1904, in that we are able to report the general work in a normal condition, in spite of the fact that we have had some peculiar and serious difficulties growing out of the war. We have no startling progress nor exceptional reverses to record. Several new chapels have been opened up, with

encouraging results. Attendance ranges from 15 to 200 people at each chapel, according to place, time, and other circumstances. At all our meetings there is manifest a willingness to hear.

Certain members of our Mission have been convinced that greater effort should be made to win over the children of this generation. Hence the kindergarten work has been continued, with very good results, and several additional Sunday-schools have been started. We have found that the child mind is ready and quick to grasp the simple Gospel truths. Moreover, we have found this work for children the surest and most rapid means for counter-acting the prejudices of parents and gaining an entrance to their homes. I am happy to record, too, that this year for the first time have we seen actual results in baptisms growing out of certain Sunday-school work started ten years ago and up to the present year considered fruitless. Though we have been struggling for some years to keep up our growing work with an insufficient number of workers and facilities for training them, it would seem that this unsatisfactory condition is to have an end. We are to receive in the near future the addition of two new missionary families, and from this expect to adopt plans for establishing facilities for academic and theological training.

The Mission Board of Finland, up to the present working in conjunction with our Mission, has at last secured another missionary family, who are now on their way to the East via America. It is likely they will remain in San Francisco till the close of the war, after which time this Board will probably select a special field and begin work with greater vigor.

The war has been both a help and a hindrance to us. One theological student and one candidate were called to the front, and one other candidate actually on his way to begin work was stopped by the death of an important relative at the taking of the 203 metre hill. In addition to this, at one

station, certain enemies of the cross have attempted to cast suspicion on our work, giving us no little trouble and anxiety. The presence of the young ladies from Finland, who were consecrated enough to remain in Japan without protection and prosecute their work as opportunity presented, became the object of many suspicious stories. But with the exception of this one station it would be safe to say that our work has not in general been injured by the war. Rather has the interest been more intense and the attendance, in some cases, better.

C. L. BROWN.

II.—UNITED DANISH EVANGELICAL LUTHERAN CHURCH OF AMERICA.

Though we can only record two baptisms for the past year here in Kurume we feel that we have still cause to thank the Lord and take courage. Those we did succeed in leading to the Lord have taken a decided stand for him, and beside them there are numbers who have been—and still are—inquiring about “this way”—more than in any of the preceding years, and though many found it too hard to cut the old ties and some have been led astray, yet we are sure that the work has not been in vain and that some have heard more about Christ and His Cross than they ever will forget.

The Sunday-school has been especially encouraging, the numbers are increasing as the parents have lost their fear and openly show their approval. In the different preaching-places we have started meetings for the children before the regular preaching. They are always very well attended and seem to promise a good deal for the future.

The Lord has crowned the year with His mercy, and we rejoice in the sure hope that even the little which has been accomplished will in some measure hasten a day of greater things for Kurume and vicinity.

J. M. T. W.

THE CHURCHES OF CHRIST MISSION IN JAPAN.

Last year the Churches of Christ Mission in Japan had a substantial and hopeful growth which was felt in every station and in the out-stations generally. During the year large sums have been spent on buildings. The coming of new missionaries, the opening of new out-stations, the promising young men studying for the ministry, as well as the fraternal relations common to the whole mission body, could act in no other way than to infuse hope and cause vigorous growth. The Sei Gakuin being now well established, during the coming year the Mission will open its School for Girls. Miss Bertha Clawson will be at the head of the institution. The sum of \$ 20,000 United States currency, most of which is already in hand, will be devoted to the school.

The Akita district has never seen a brighter or more prosperous year than the one just passed. The purpose of sending another family to Akita City has been realised by the coming of W. H. Erskine and wife. Our workers in Akita welcome the fact that the railroad south of Akita is already in operation. The evangelistic work has been strengthened by new evangelists. Mr. Y. Kudo who left Honjo thirty three years ago to study Christianity has returned to his old home to point his townsmen to Christ. Y. Suto and wife have strengthened the work at Tsurugaoka. K. Saito has done general evangelistic work from Yokote southwards. Yuzawa is again flourishing with a good *kōgisho*. Two new Sunday Schools have been organised in the district.

The Sendai station has a new church building in the city of Sendai. At Akozu a neat little chapel has been built, mostly by Japanese subscriptions. Fukushima has also subscribed liberally toward a chapel. This enlargement is the more encouraging because of the corresponding spiritual growth. Seventeen of the church membership have gone as soldiers.

The average attendance at meetings has been 50 per cent. more than last year. The Sunday School increase has been 60 per cent. Compared with the statistics of two years ago, the baptisms have increased 55 per cent., while the Japanese contributions have increased 200 per cent. This district has the name of having furnished the largest number of students to the Sei Gakuin. Miss Carme Hostetter will be absent from the coming June for a year's furlough in the United States.

The work at Takinogawa Mura, Tōkyō has been strengthened by the arrival of R. D. McCoy and wife. Religious services are carried on both in the school building and in a neighboring *kōgisho*. There have been seven baptisms. The outlook for church work is promising. The number of students at the Sei Gakuin (Drake Bible College) for the year has been fourteen. An English Night School has been opened with a registered attendance of one hundred and forty. Preparations for the Chū Gakkō (middle school) are well in hand. The commodious recitation building has been occupied for some time. The people in the neighborhood have been very friendly and have given special encouragement to the work.

Of late the Tōkyō station has experienced a number of changes. Miss Lavinia Oldham has been at home on furlough. P. A. Davy has just started for Australia for his furlough and Miss Mary Rioch will sail in July for her furlough in Canada. R. H. Pruett and family, as well as Miss Rose Armbruster, have removed to Tōkyō tentatively for reasons of health. Owing mainly to the shifting of forces, Japanese as well as missionaries, the number of additions to the churches falls considerably below that of the preceding statistical year. Notwithstanding, the churches were never stronger nor was there ever better attendance. A number of the best church workers have been called away to Manchuria. The monthly church paper, "The Bible Way," has been edited with success by T. Murayama, pastor of the Ushigome church. The Japanese

annual Convention met in Tōkyō last September and re-organised the Japanese board of evangelisation.

The work at Ōsaka is comparatively new and is in its formative state. The station is substantial in character and gives great promise as an evangelising center. Two mission residences have been completed and a new church building is in course of construction in Tennōji. During the year there were fifteen baptisms. The missionaries have worked zealously. They have gathered around them a growing circle of earnest and cultured Japanese. Ōsaka entertained the Advisory Committee during its annual estimate meeting in January. A Bible House has been opened in Tennōji on a busy street, which is well patronised. The work here will be strengthened in the near future by a missionary family, to fill the vacancy left by the removal of Mr. Pruett.

The Churches of Christ Mission in Japan includes a force of 24 missionaries, 39 ministers, teachers and helpers, male and female, and a church membership of 1,128. Last year there were 159 baptisms. Comparing this data with that of seven years ago it will be seen that a considerable expansion has taken place. There were then 16 missionaries, a church membership of 484, and only 8 Japanese ministers. The work of the Mission has suffered in the past for lack of a seminary and a place for the training of Bible women. The Sei Gakuin is already supplying the former need, while the opening of the School for Girls in rented buildings gives assurance that Bible training will be furnished in the near future for the young women. The opening of the Mission's schools has supplied a serious lack in the Mission's equipment as a working force in Japan's evangelisation. The forces working for education, combined with the evangelistic spirit, which has always been characteristic of this Mission, will result in a large work, deeper and further reaching in its effects, than has hitherto been accomplished.

FRED E. HAGIN.

THE SOCIETY OF FRIENDS.

The Field in which the Friends are doing their principal work divides itself naturally into two parts: (1) A section toward the southern part of the city of Tōkyō, in the midst of which is located the Friends' meeting and the Girls' School. (2) The other part of the field lies in Ibaraki Ken, where there are regular evangelistic stations in Mito, Tsuchiura, Ishioka, and Minato. Starting from these centers frequent evangelistic meetings have been held in some twenty other towns and villages.

The Workers. Five resident missionaries in Tōkyō and two in Mito co-operate with fourteen Japanese workers—evangelists, Bible women, and Christian teachers. At the close of the year Mr. and Mrs. Binford, after five years' fruitful work in Mito, returned home on furlough. Near the same time we were called upon to bear the loss of Miss M. A. Gundry, who has passed to her heavenly home. For about sixteen years she has been a most faithful teacher in active interest in the Girls' School in Tōkyō, as well as taking an active interest in the general work of the Mission.

Educational Work. In Mito, the English Night School has had an enrollment of thirty eight young men, with an average attendance of twenty four. A Christian banker gives freely of his time and influence to this work. Many of the selections in the readers which bear upon Christianity prepare hearts for further spiritual impressions. Some of the young men have been brought to Christ through the influence of the school.

The Friends' Girls' School in Tōkyō has had a year of steady growth. The enrollment has reached eighty three, with an average attendance of sixty-eight. Every year the school is increasing in influence in the community. When the new buildings were opened to the public, in November,

1903, a prominent Japanese educator stated in his address that he had been under the impression that girls' schools served mainly for giving a kind of polite finish; but having just listened to the essays of the representatives of the highest class and of the lady teachers, he saw that such schools were really fitting girls for life.

Some of the interesting features of the work of the school for the past year are: definite organisation of the post-graduate work; the beginning of a public lecture course; new chemical and physical apparatus; hopeful spiritual condition of the girls; and a number of new girls brought to Christ.

In Sunday School Work 2,394 pupils have been enrolled in twenty-two schools, with an average attendance of 598. This work has opened up many homes to the Gospel. Two special prayer bands of Christian children have grown up during the year.

Besides the regular Sunday School work there have been twelve special Bible classes with more than two hundred enrolled. Many young men have been led to Christ in this way.

Work for Women has been most encouraging. Seven cooking classes have brought 110 women into contact with Bible teaching. In two regular mothers' meetings 116 women have been learning the Christian ideal of home life. Five Bible women have been carrying the gospel to the homes of the people.

The Evangelistic Work continues to be encouraging, though limited by a lack of workers. Sixty-nine new believers have made public expression of their faith in Christ. Besides these there are 171 new believers and inquirers. Everywhere doors are open wide. The closing months of the year have witnessed an encouraging evangelistic work among wounded soldiers in the Hirō Hospital in Tōkyō.

Looking at the work as a whole, some of the signs of

development are ; growing conviction in reference to the observance of the Christian Sabbath ; readiness on the part of a larger number of Christians to assist in evangelistic work ; desire for more complete organisation ; a few substantial young men who give evidence of a call from God and a willingness to preach the gospel ; increased love for Bible study and a growing hunger to know the abiding presence of the Holy Spirit.

Communicated.

THE SALVATION ARMY.

During the past year the work of the Salvation Army has, all things considered, had a reasonable measure of success. At the commencement of the year Colonel Bullard and family and a party of six Japanese Officers left this country as representatives to the International Congress held in London in July. This party of officers met with a very warm welcome and made a very favorable impression indeed, in England and the other countries visited, so much so that a strong request has been made by the Leaders of the Army Work in Australia for a similar party to visit that country. The visit to the Congress has also made a very deep impression on the Japanese officers who went. These officers have already returned and Colonel Bullard and family after a short furlough in England are now on the return journey.

OFFICERS.

At present there are in Japan 14 European officers and 53 Japanese officers and employees. Two new officers, Adjutant and Mrs. Dodd from Australia have arrived to take charge of the Seamen's Institute at Kōbe and two other officers are on their way, also from Australia, to take charge of the Naval and Mercantile Home at Yokohama. Adjutant and Mrs. Robson who are now in charge of the latter will be going on furlough this year.

CORPS WORK.

This is carried on at present in 33 Corps and Outposts in different parts of the country. At these stations regular meetings are held. During last year 2,311 open-air meetings were held and in-door meetings at which there was an attendance of 58,125 and 896 persons professed conversion.

FINANCES.

As is perhaps natural under the circumstances the financial burden has been a little heavier than usual during this past year. Owing to the War and to the various efforts that were being made for collecting funds for the families of those who had gone to the front, it was considered advisable not to have the two special financial efforts (Self-Denial Week and Thanksgiving Festival). This has of course made a very considerable difference in the amount raised locally but in spite of this *yen* 2,736.57 have been raised by the various stations etc.

HOME FOR DISCHARGED PRISONERS.

During the greater part of the year the Officer who has been in charge of this Home was away in England, but nevertheless a satisfactory work has been done amongst the men received, as will be seen by the following figures.

Inmates beginning of year.....	33
Inmates received	46
Inmates passed out to situations & friends	53
Inmates passed out as unsatisfactory.....	6
Inmates now in.....	20

RESCUE WORK.

The results of this may also be considered fairly satisfactory. Although no demonstration or agitation has been made, we are continually giving advice to girls in answer to their requests for information as to how they can leave their evil

life. Many of these obtain their liberty and go straight to their friends, but, as will be seen by the report below, a certain number pass through the Rescue Home.

Inmates beginning of year	9
Inmates received	19
Inmates passed out to situations & friends	22
Inmates passed out as unsatisfactory	1
Inmates now in	5

NAVAL AND MERCANTILE HOME, YOKOHAMA.

Owing to the absence of foreign warships, the work of this Home has been rather quieter than usual, but still a large number of men have made use of the Home and a number of others have been helped, chiefly in connection with the Yokohama Charity Organisation Society. In the Report of this Society for 1904 they say: "The Committee are indebted to the Salvation Army for valuable assistance and co-operation. Were it not for the Home which they offer to the destitute, the problem of relief would be a much more difficult matter to deal with."

The following figures will give an idea of the number of men dealt with:—

No. beds supplied.....	2,337
No. meals provided	6,819
No. found employment.....	37
No. shipped for the Charity Organisation and the Consular Authorities	94

SEAMEN'S INSTITUTE, KŌBE.

In January of last year the Community confirmed the action of the Committee of the Institute and passed the whole of the work over to the Salvation Army. The Officer to take charge of the Institute was not able to arrive until towards the close of the year. In the meantime temporary arrangements

had to be made. The work done at the Institute, however, so far is very encouraging and, now that Adjutant and Mrs. Dodd have arrived and taken definite charge of it, we are hopeful for an even fuller measure of success. At Christmas some forty of the seamen from the ships in the harbour were gathered at the Institute and were entertained by the Officers in Charge and a number of well known residents, including Bishop Foss and Mr. G. Sale. The returns of the Institute for the year are as follow :—

No. beds supplied	2,542
No. meals provided	7,793
No. meetings conducted	46
Attendance at the meetings.....	533
No. destitute seamen helped	110
No. free beds for the above	424
No. free meals given to the above.....	434
No. parcels reading matter distributed on vessels...	90

THE CHRISTIAN CHURCH.

Our Mission is sent by "The Mission Board of the Christian Church" which is elected quadrennially by the American Christian Convention. The principal events with us in 1904 were as follows :

The maintaining of a co-educational Bible Training School at Tōkyō with ten students.

The founding of a new station at Utsunomiya with two out-posts, Otawara and Yuki.

Ninety eight converts were baptised during the last statistical year.

Mrs. Woodworth arrived on the field in December, joining her husband at Tōkyō.

E. C. F.

SEVENTH-DAY ADVENTIST MISSION.

The past year has been one of unprecedented progress in our work. Starting the year with a membership of fifty-five, we received forty-four by baptism, the net gain for the year being thirty-three. But increase in numbers has not been our only aim; for we have also sought to strengthen the believers in every way possible.

The church in Kōbe has been especially blessed and built up; and with their increase in numbers, the need of a meeting house of their own was felt. This need has now been supplied by the erection of a neat chapel, which was dedicated in October.

A new preaching station has been opened in Kōbe with a native worker in charge. Also arrangements have been made, through the influence and assistance of a member, to open meetings near her home in that city. The workers at Wakamatsu have also opened a new station at Kitagata, a few miles from that city.

The circulation of our literature has been continued by a number of faithful colporteurs, and we look for good results from this seed-sowing.

Another cause for encouragement is the unexpected manner in which our work has branched out into Korea. Two Koreans came in contact with our workers in Kōbe. One of these on his way home communicated what he had learned to a fellow countryman, and this brother at once began laboring among his friends and neighbors. A good work was thus started; and soon help was called for and sent, and several little companies were organised. We report this here because this work is for the present left in caré of our Mission in Japan.

Our medical missionary work has not been behind other lines in the advancement made. By autumn the quarters of the Kōbe Sanitarium were found so inadequate for the increas-

ing patronage, that a substantial addition was planned and will be ready for occupation early this new year. The force of workers has also been strengthened by the arrival of another lady nurse from America. The work has shown a steady growth throughout the year, the number of treatments given during December being larger than for any previous month. The equipment has been further augmented until the institution is now able to offer all the principal remedies employed in similar institutions in England and America. It is confidently believed that these advantages will prove a boon to many a worn missionary and over-taxed business man.

During the year a branch work under the charge of native physicians and nurses has been conducted at Kano chō, Kōbe. These workers have had to meet many obstacles and discouragements; but a good work has been done, and good results in the healing of disease and in the conversion of souls, have been seen. And the prospect is good for further work of this kind during the year to come.

F. W. FIELD.

THE SCANDINAVIAN ALLIANCE MISSION.

Taking a retrospective view of the results of the work for 1904 we thankfully realise that God has been with us indeed, working all things for our good and His name's glory.

As being part of the work of the preceding year the building and dedication of the church in Chiba, Shimosa, should first be mentioned as a mark of general progress. During the three preceding years we have had our meetings in a rented *kōgisho*; much good in the way of sowing the good seed has been done, and 14 converts won, led to Christ, and baptised. The new building, dedicated on July 17th is more central in location, commodious, and promises satisfaction.

Miss A. J. Paterson has removed to Chiba and taken up

that place as her station, in co-operation with the native worker there, while occasionally visiting Funabashi, an outstation, where a native worker was placed in November.

In June a worker was permanently stationed in Funatsu, Hida province, also, a mining town with a population of about 6,000, that has been visited occasionally from Takayama, our head station in Hida, for some nine or ten years.

Of the two male students in the Bible school in Shinjiku, whom our mission were supporting, one entered the army in February. In the fall he was sent to the front, where he is, judging from his letters, as happy as only God can make mortals. Upon his leaving the school his wife, a young but hopeful convert, entered the school in her husband's absence, and is making such progress that in a short while she will take up active work as a Bible woman here in Tōkyō.

The other student was sent to Hida to work with Mr. and Miss Anderson in Takayama, as an evangelist. Two female students still remain in the above mentioned school.

In Furukawa, Hida, a town with about 6,000 inhabitants, a lot was purchased in December and Christmas day set apart for special prayer for means to build a church in the near future, before the temples are re-erected—everything having been burnt in the great conflagration that laid the entire town in ashes in August last. A few stray houses in the outskirts of the town were spared, the most prominent among them being the inn where we have been allowed to preach the Gospel these ten years that it has been worked as an outstation to Takayama.

In speaking of lots and buildings, mention should be made of the *Association of our Missionaries* for the purpose of holding and managing land and property in Japan. The Government's sanction was granted in July last, just, two years after it was applied for, and the properties of the Mission have already been successfully transferred to the name of the *Association*.

As an adjunct to our work in the capital the work among the sick and wounded soldiers in the various hospitals since last fall has been very interesting, and, judging from the eagerness with which our testimonies and addresses are listened to, and Testaments, Gospels and tracts received, productive of much good. What is almost astonishing in this connection is the apparent *hunger* for real godly, spiritual comfort, and the more pointed and pure the Gospel truth presented the more it clinches their attention and pierces to the heart, and I believe that the appeals made to them in the name of Jesus will prove to be the turning point in many of their lives.

Otherwise in particular I regret the apparently small success that has attended our efforts the past year, especially as compared with that of the year before. Whether this is due to the war or what I am not prepared to say. We have baptised some ten converts only, but a goodly number at the different stations have been deeply convicted by the Spirit, and will probably in the future fully accept Christ. For this we pray.

The dark side of mission work is, I suppose, not edifying to speak of, but in view of St. Paul's record concerning "Demas having forsaken him, having fallen in love with this world" (Swedish translation) and also the story of Simon's apostacy, as well as many other similar sad instances in Scripture, I feel that it may be even helpful to some struggling one to relate an instance from our little corner here in Tōkyō. A young man came to us, evidently prepared to begin a new life. He had been "preaching" Buddhism, lecturing for the "Tairo Doshikai," "contributing" of his mental productions to different newspapers etc., etc., all for money, but now he was willing to give up all these connections and sit down in a back *nagaya* and sew goatskin vests for the army at 3½ sen a piece, earning 14 sen per diem, and yet feel such happiness and peace of mind as Hindu philosophy never gave him! He was

"true" (?) for three months, when we complied with his wish to be baptised, but not long after, failing to be sent to some theological school, immediately, at our expense, he began to wander from one church to another in the city to find some who would avail themselves of this rare opportunity of getting such a "preacher," but finding similar poor success everywhere he became a wreck. But we are still going in search of *gems* for the Master's crown.

F. O. BERGSTROM.

THE UNIVERSALIST MISSION.

The general feeling in the Mission is one of hope and encouragement. The past year has been marked by a larger increase in membership than is shown in any previous year. At some points also a growing interest and concern in the welfare of the work is discernible.

What seems on the surface a backward step is the withdrawal of the evangelist from Sendai. This was done, however, at his earnest request in order that he might study in Tōkyō. While maintaining connection with the Sendai church by letter, this evangelist has opened up a new station in Tōkyō with all the branches of church work, besides some special features.

Last year a petition was received from persons in Akita asking to be admitted to our fellowship. After careful consideration the petition was granted on condition that an organisation be formed according to the laws of the church. The result was the organisation of a church with twenty-three members. This is a matter for encouragement inasmuch as the movement is a spontaneous one and has thus far been maintained without expense to the Mission.

Another slight step in advance is the establishment of a small monthly paper. This is a very modest affair, its chief

purpose being to serve as a means of communication among our churches.

The attendance at the Sunday evening meeting at the Iidamachi church in Tokyo has been less than during the previous year, but all the other departments of the work have been maintained at their former level, while some have made a decided advance. Especially is this true of the Sunday School, which has developed not only in attendance but also in the efficiency of the work, under the able management of Rev. Kiyoshi Satoh and Mrs. Satoh.

The industrial department of the girls school at Iidamachi was discontinued in April and the English department retained. This school has done remarkably good work and in connection with the evening school, English meetings have been held regularly which, for the interest manifested and the character of the work, would do credit to a much larger school. As an order from the City Government has been received for the removal of the school building, the evening school will have to be discontinued. The girls' school, however, will be carried on. The loss of the building, however, has paved the way to a greater advance, as the Home Board has voted for the purchase of a suitable lot of land on which to erect school buildings, thus definitely instituting educational work as a legitimate part of the Mission.

THE BLACKMER HOME.

The Blackmer home is an important part of our work. It is designed to fit girls for a high grade of usefulness in Christian work, either directly by teaching, or indirectly in their homes. The inmates at present number nine girls, who are either supported by the mission or by personal gifts from America, and seven self-supporting girls from the Joshi Dai Gakkō. The latter, however, share the common life of the Home from kitchen work to devotions, and it has been found

that the regular discipline thus given is something sorely needed even by those who come from the best families. Moreover, on the side of the inner life the benefits of the Home upon its members have been satisfying. Especially there has been developed the idea of mutual helpfulness, and a feeling of responsibility on the part of the older for the younger ones. A wide appreciation of the value of the training afforded by such an institution is manifested by the number of applications for admission, nearly all of which have been refused owing both to lack of room and limitations growing out of the purpose of the Home.

I. W. CATE.

THE EVANGELICAL PROTESTANT MISSIONARY SOCIETY.

The small Swiss-German Mission, in looking back over the year to be covered by the present report, cannot afford to rejoice: "The Lord hath done great things for us, whereof we are glad." Yet, like most of the other larger Missions, it may gratefully confess that, notwithstanding the war has been going on through the whole year, last year was, as regards missionary work in Japan, one of normal, satisfactory progress and that God has blessed its work beyond what could reasonably have been expected. The fear that national interests might suffocate in the minds of the Japanese, absorbed by political thoughts, all other higher aspirations and ideals,—natural as it would be in the nation's present situation—has been proved to be groundless. As one proof of this we Germans naturally are inclined to take the gratifying fact, that the recent centenary of the death of our great poet and philosopher, Friedrich Schiller, could stir up throughout the length of the Japanese Empire all educated men versed in German literature to refresh their memory of that great idealistic thinker. Not only did

literary magazines and newspapers on this occasion devote columns and even hundreds of pages to the appreciation of our Schiller, but also more than one of the high schools of this country arranged celebrations in his memory. If this be interpreted as a sign of an undiminished interest in ideal things, our real experience of an increasing openness for religious matters has still more tended to strengthen our confidence that nothing will be able longer to obstruct the way of Christianity.

THE WORKING FORCE.

There was no change, during the last year, in the working force, as far as the foreign workers were concerned. The number of our Japanese evangelists increased by one, so that at present three Japanese pastors, two evangelists, two Bible women, and three teachers are standing in the service of the mission.

EVANGELISTIC WORK.

The headquarters of the Mission are in Tōkyō, where two of the missionaries, Pfarrer Dr. Theol. II. Haas and Pfarrer M. Ostwald, reside. Here is an organised church in the Hongō District and a preaching place in Banchō. A very hopeful work is going on at the prefectural capital, Chiba, where the Mission has another organised church with many branches stretching out over the neighboring villages of the district. The graduates of the Normal School at Chiba, having been led to Christianity by our Japanese pastor during their course of study, proved more and more to be the best pioneers of Christianity in their villages. By far the greatest number of all our baptisms of the last year took place in this district.

The second chief station is Kyōto, where Pfarrer Schiller is the head. There, too, is an organised church and the work, though begun only five years since and still small, appears to be promising. Also here an out-station has been founded, at

Ōtsu, where an evangelist has his home and is already laying the foundations of a new congregation.

EDUCATIONAL WORK.

The theological school of the Mission, *Shinkyō Shingakkō*, was poorly attended, having only three students. The number of the pupils of the school for poor children has increased from 50 to 57. The industrial school for girls, closely associated with the school for poor children, had nine girls. Besides these, German evening schools were conducted, as in former years, in Kyōto as well as in Tōkyō.

LITERARY WORK.

As to this branch we may be permitted to repeat what was said in the second issue of the Christian Movement. It being one of the aims of the representatives of the German Mission to reconcile Christianity with the modern view of the world, special value is attached to literary work. This is entrusted to Pfarrer Haas who gives to this branch all the time he can spare. The German monthly magazine 'Die Wahrheit' found in 1904, as in the previous five years of its publication, a good sale. Not being exclusively religious in character, it numbers among its subscribers not a few students of the German language who otherwise would not care for reading Christian literature. Many of the essays first published in the magazine are reproduced in translations by Japanese papers and thus find their way to a larger circle of readers."

To the series of theological works edited by Dr. Haas under the general title of *Shingaku Sōsho* were added in 1904, as Nos. 8 and 9, Japanese translations of Harnack's 'What is Christianity?' and Grimm's 'Ethics of Jesus.' In course of preparation is Bousset's 'What is Religion?' All the volumes so far issued find a good sale.

H. HAAS.

REPORT OF THE GREEK ORTHODOX CHURCH.

It has been ten months since local pastors were called to Tōkyō headquarters for consideration of the work of the past year and to plan for the coming year.

The present conditions do not differ materially from last July as you can see if you read the speech made at that time by Bishop Nicolai, viz :—

“ Dear Brethern and co-workers, our meeting is at an unfavorable time for the church, but from our hearts we give thanks and praise God, that through his mercy, the Church remains in peace unmolested, and that its members still maintain their good faith, each worker doing his duty faithfully. We also give thanks to the Japanese Government for its kind protection. From the beginning of this war, the Government declared that religion and politics or war should not be confounded. That no one should be hindered in religious rites or faith. As you know, this declaration has been kept. Only one or two suspicious persons have disturbed the peace of our Christians and they have since been suppressed by the local governors. But the protection from the Government is only from the outside storm and if in the inner life of the Church troubles should arise, the Government cannot protect us. A rotten boat is easily sunk by the waves; a worm eaten tree falls easily by the wind. Toward our church there is at present no heavy storm, but there are winds of hatred brewing, by which we have so far been unmoved. No Christians have broken faith, no workers have left their posts of duty. As the blood flows through the whole body and gives life, we have evidence that just so, the mercies of God are flowing through our church body and that the Greek Church of Japan is not built upon the sand, but is founded upon the Corner Stone for eternity. Brethern, observe this and know that God has accepted and blessed our little service and rejoice that our labor is not in

vain. Is this not a great comfort and consolation to us? Our church is not only existing in the midst of this troublesome time, but it is growing. Of course the number of additions this year is less than last. The voice of the Gospel of peace is drowned by the shouts of war. It is hard to reach the ear but some few have heard and accepted and these are precious fruit to the Kingdom of God."

According to the statistics as made out by this council from Aug. 1903 to July 1904, there were 720 baptisms and 289 deaths. The membership at that time was 28,397. During the above period, there was one foreigner, Bishop Nicolai, working and twenty-eight Japanese priests, eight assistant priests and one hundred and forty-two evangelists. Before the war broke out, there were two other foreign workers, but being attached to the Russian Legation, they were compelled to return home. Besides these, there are in Tōkyō and other points twelve special choristers.

We have a theological school of fifty-three students at present, also an evangelists' school of ten students. In Tōkyō we have a training school for girls with an attendance of seventy-three. In Kyōto also we have a like school with an attendance of twenty-four girls. In the schools in Tōkyō, we have twenty-seven teachers and in Kyōto, six teachers.

In the publication department of the church, we have nine men who are engaged solely in translation and besides these there are three editors of magazines and church literature. The official organ of the church is the *Seikyō Shimpō*, published fortnightly. The *Seikyō Yowa*, a monthly magazine, is devoted mostly to sermons and religious instruction for the edification of the Christians. The *Uranishiki* is a monthly periodical especially for women. Our methods of work go on the same as before the declaration of war. Several valuable publications have been put out. Among these are "*Seikinko Ioan no Seie Kogi*" a volume of 538 pages, translated by Mr. Ueda. Also

"A Reply to Geer, a Missionary of the Roman Catholic Church, on the errors of the Greek Orthodox Church," written by Kisaburo Ishikawa, (280 pp). Mr Ishikawa also wrote a book on "Home Morals" (240 pp). and a booklet containing views of the Holy Cathedral.

Our work for the Japanese Nation since the war began has been to organise a society called *Seikyōto Senji Hokokai* and to raise money among our churches for the purpose of relief. The teachers and students of the Theological schools raised money and printed 4,000 copies of "Japanese-Russian Military Conversations" and presented them to the War Department. Besides that; we raised money and gave to the soldiers who went from our church to the front.

As a result of Japanese victories, many Russian prisoners have been brought to this country. The Japanese Brotherhood has a religious duty to their Russian brothers in the faith and from May of last year we organised a society called the *Nippon Seikyōkai Funo Shinko Iankai*, to give spiritual comfort according to Art. V. War Prisoners Regulations. And having gained permission from the War Department, we have sent priests who understand the Russian language, to every prisoner quarter in Japan, to perform religious rites and to preach to the prisoners. Owing to the great number of prisoners, our former number of priests was insufficient, hence we have ordained four more, so altogether we have ten priests in this work. Money for this work has been raised partly by the contributions of Japanese workers and Christians.

The greatest comfort and strength to the Church at this troublesome time, is the life of Bishop Nicolai who is sacrificing everything by staying in this country to perform his holy mission. For this we give most earnest thanks.

Communicated.

THE ROMAN CATHOLIC CHURCH.

During the year 1904 the number of Catholics in Japan (not including Formosa, for which it has as yet been impossible to obtain statistics) has increased by 711 persons, making the total number for the Empire to be 58,797. It is very little when we think that more than 400 laborers, clergy and catechists, have labored for a whole year to obtain such modest results. The meagre result may be attributed to several causes among which the war occupies the foremost place. It is not that the Japanese have become hostile to us since the outbreak of the war, but that, up to the present at least, their minds have been so much engrossed by the great events of the war that thoughts of religious controversy have been perforce banished.

Another cause which has contributed directly to diminishing the number of Catholics has been the fact that in some districts the mortality among our members has been much greater than in ordinary years. And finally, there has been a great thinning of our ranks by emigration, several hundred of our converts having left Japan, some for Korea and China, others for America and Australia.

As a matter of fact the Catholic Registers for the year past record Adult Baptisms, 1,208, Infant Baptisms of the children of Christians, 1,747, and Baptisms of believers converted *in articulis mortis*, 2,774.

At the first outbreak of the war we were afraid that some of our Christians, yielding to their suspicious natures, would abandon all outward practice of their religion, even if they did not wholly apostatise, but our fears have not been realised. Indeed the reverse has been the case, and one might almost say that the fact that their country was in conflict with a European and nominally Christian nation has made them more earnest in their religion. They have come to understand that,

in this deadly conflict the Divine protection is as necessary to them as the bravery of their soldiers, and in realising this they have only followed a general movement which has made itself felt throughout Japan and in every religion. Since the commencement of the hostilities, Japan, which has usually been looked upon as a nation of materialists and unbelievers, has suddenly been religiously awakened, and has come back to those religious beliefs which she herself thought had been laid aside. Every one without exception has turned to the gods of the country to invoke divine protection and the grace of victory. This religious awakening has proved to us that religious sentiment is innate in the human nature, and that, whatever be their nationality, men come back to it as soon as danger threatens them. This is a great consolation for all those whose duty it is to teach religion; they are given the assurance that their lives are far from useless, that, on the contrary, they are the support of poor humanity whenever it is in distress.

Two incidents have shown us how prone the Japanese, even when Christians, are to suspicion and distrust, and how difficult it is for them to rid themselves of this quality.

The first incident occurred in one of the parishes in Central Japan. Some of our Christians abandoned their religion because the missionary had gone to visit the Russian prisoners in order to offer his services to some Polish Catholics amongst them. Another reason assigned for this abandonment of their faith was that the missionary had incurred the suspicion of being a Russian spy, because he had gone to witness the departure of troops for the front.

The second incident, not so serious as the first, but equally instructive, also occurred at the beginning of the hostilities. The Japanese non-Christians were indignant at the presumption of the Russians in claiming for themselves alone the protection of Heaven, and reproached their Christian fellow-countrymen with worshipping a God who could not bless the arms of

Japan, because Japan as a nation did not worship Him. It was only after vigorous discussion that it was made clear to them that God is the Father of all peoples and loves them all alike, and then by degrees the storm of indignation abated. To-day the Japanese are fully reassured, indeed, there are not a few who say that God has declared himself entirely on their side. This swinging round of national sentiment gives us the hope that at no distant future the ultra-sentimental Japanese people will set itself to seek after God and to serve Him with all the earnestness which characterises the greater part of its actions.

In the meantime, we cannot rest satisfied with the categorical refusal which the Japanese Government, as a rule so kind, has persistently given to all our requests for permission to send, at our own expense, one or more of our priests to the field of operations. In spite of all our protestations that such priest or priests would devote themselves entirely to the care of the numerous Catholic soldiers in the Japanese army, to works of beneficence and not to propagandism, our prayers have been in vain. Buddhists and Shintoists have obtained the favor which has been refused to us, and we have thus been made to see that our Religion, though tolerated in Japan, is not recognised.

But let it not be supposed that we bear any ill-will towards the Government. Our orphans work incessantly, whether for the wounded or for the soldiers at the front. Our nurses and hospital attendants are distinguishing themselves for their devotion whether in Manchuria or in the numerous military hospitals in Japan. There is scarcely one of our Christians who is not denying himself some luxury in order to contribute to the relief of the distressed families of soldiers at the front or of soldiers that have died in action. Thus we silently dry our eyes and look forward with hope to the time that is to do us justice by making clear to all the world the sincere and disinterested motives which actuate us.

M. STEICHEN.

OBITUARY.

MISSION OF THE METHODIST CHURCH OF CANADA.

THE REV. DAVIDSON MACDONALD, M. D.

The long Association of Dr. MacDonald with the missionary work renders it fitting that a tribute to his memory should be included here, although he was not during the last years of his life in Japan, technically speaking, a member of any Mission. No man was, however, more truly a missionary. In a multitude of ways he showed his interest in the work. Rarely is a physician more loved and trusted than he. The following is condensed from an address by the Rev. A. C. Borden, at a memorial service at the Azabu Methodist Church, Tōkyō, February twenty-seventh of the present year.,—THE EDITOR.

My information takes me back to the winter of 1857 or 1858, when, at a revival meeting held in a little log school-house at Carrying Place, Edward County, Ontario, Davidson Macdonald was born again. The minister in charge writes, that on a certain evening he found near the door, a young man on his knees deeply affected. On inquiring who he was, he was told that his name was Davidson Macdonald and that he was engaged as clerk in one of the stores of the village. The minister and penitent knelt together in prayer. The latter was much in earnest and avowed his resolve to live a Christian life. He said that by the Grace of God he would never go back from the vow he had made, but would do his best for the Lord Jesus Christ. He was then about twenty-one years of age, and under these conditions was commenced a career of great usefulness, which had as its main-spring a life hid with Christ in God.

Davidson Macdonald entered the ministry of the Methodist Church in 1859, was ordained in 1864, graduated in medicine in 1872. When in 1875 the Canadian Methodist Church decided to open a Mission in Japan, there was anxious discussion as to who should be chosen to lead the way. It was the Church's first venture in the regions beyond, and much depended upon the selection about to be made. Japan had just opened her gates to Western civilisation, but the old spirit of exclusiveness was still in the ascendent. It was seen that great tact and wisdom would be needed in an undertaking that many regarded as almost a forlorn hope, and by common consent the Board turned to Rev. George Cochran, whose well-balanced judgment, devoted piety, and scholarly attainments pointed him out as the man for the hour. Of equal importance was the selection of a colleague. Finally, the choice fell upon Dr. Macdonald. Had the Board been gifted with prescience, it could not have made a better choice.

These pioneer missionaries landed at Yokohama in the summer of 1873 and for a little while were located there. In April of the next year in response to an invitation, Dr. and Mrs. Macdonald went to live and labor in Shidzuoka. They were the first foreigners to gain a foothold there.* They found a home in a Buddhist Temple, and the Doctor commenced his work of teaching, practicing medicine, and preaching the Gospel. His labors were attended with such success that when he left there in 1878 to return to Canada for a short visit, he had gathered 118 baptised believers and organised a Church. This church to the present day is the strongest of our Japan Methodist Churches.

While in Canada, he visited different parts, in the interests, of the Japan work. Though he was exceedingly reticent in regard to his own labors and difficulties, I remember the deep

* Mr. E. Warren Clark had spent a year or more there previously as a teacher under Government contract. —THE EDITOR.

impression his addresses made in the Maritime Provinces, where my home was.

On his return to Japan in 1879, he took up his residence in Tsukiji, where, except for the time he was on furlough, he resided until his return to Canada last August. From this time he devoted his energies to the development of the work of the Mission he had planted and to the practice of medicine. The success which attended his direct missionary work may be seen from the fact that he saw the single church which he had organised in the seventies develop into a Conference in 1889. The place he held in the esteem of his Japanese associates in the work is indicated by the fact that he was elected President of the first Annual Conference and subsequently for eight years. This honor he would have doubtless enjoyed so long as he was in the country, had he not declined it.

His characteristic politeness, his winning courtesy and sense of honor taught the people among whom he labored that he was a man to be trusted under all circumstances and *they trusted him as no other.*

The estimate of the man which was put upon him by the Board of Missions under which he labored so long appears from the following paragraph taken from a statement made by Rev. Dr. Sutherland, the Secretary. He says; "I have been in frequent and close correspondence with Dr. Macdonald for twenty-five years, but during this long and close relationship I cannot recall a single act or word of his that was out of harmony with the highest Christian character. Although cherishing a humble estimate of himself and his work, I never knew him to speak a disparaging word of another, although there were times when patience and temper must have been severely tried. His type of piety was never demonstrative, but the current of his spiritual life was deep and strong, and now that he has gone, the universal verdict of those who knew him best will be that *a good man has gone to his reward.* The

best I can wish for the Church in Japan is that God may raise up others as upright, as unselfish, as devoted, to carry on the work which Davidson Macdonald began."

It was however as "the beloved physician" that Dr. Macdonald was best known outside of his Mission. He was a medical missionary in the best sense of that term. In a conversation I had with him some years ago, he told me why he was led to give so much attention to this work. He said that at one time some of his associates felt it would be better for him to give up his medical practice and give himself more to direct evangelistic effort. Out of respect for their views he was led to do so. One night a man called and wished him to go and see his sick child. He told the man of the change he had made in his plans and recommended him to another doctor. Some time after the same man called on him and he was almost distracted with sorrow. He said his child was dead, but that Dr. Macdonald might have saved it, had he consented to see it. The Doctor said he determined there and then that, so long as he had strength, he would never refuse such a request, *and he never did*. He was as ready to respond to the call of the poor as the rich; as sympathetic and patient and painstaking in the abode of poverty as where material comforts abounded. All denominations and all nationalities welcomed him. As a medical missionary, he was unapproached and unapproachable.

The end came with awful suddenness. He and Mrs. Macdonald were residing in Toronto. On the morning of the 3rd. of January, he arose as usual and partly dressed himself, went down stairs and attended to the furnace, then coming back, he took up the paper, which, as it happened, was the one announcing definitely the fall of Port Arthur. Shortly after, Mrs. Macdonald heard a sound of a fall and, hastening in to the room, found her husband in a state of unconsciousness from which he never rallied. His body lies in the quiet cemetery of his native town, but the music of his beautiful life will linger

with us, and we are all bereft in the passing away of this true knight of the Cross. _____ A. C. BORDEN.

At St. Luke's Hospital, Tsukiji, Tōkyō, September, 1904,
MISS ALICE E. BELTON. _____

MISSION OF THE METHODIST EPISCOPAL CHURCH (SOUTH).

At Kōbe, Japan, 1904, MRS. MARY I. LAMBUTH, aged 72 years. "For more than fifty years she gave soul and body to mission work with an indomitable and resourceful energy seldom equalled and never surpassed." She labored thirty-two years in China but from 1886 she had been connected with the Japan Mission.

MISSION OF THE AMERICAN BOARD.

At Montreat, North Carolina, U.S.A., August 29, 1904, MISS CORA A. STONE, aged 35 years and 11 months. Miss Stone was a member of the Mission from 1889 to 1894.

MISSION OF THE METHODIST EPISCOPAL CHURCH (NORTH).

At Los Angeles, California, U.S.A. early in September, 1904, MRS. R. S. MACLAY, wife of the Rev. R. S. Maclay, D.D. for many years the pioneer missionary of this mission and its Superintendent.

THE FRIENDS' MISSION.

At the Friends' Girls' School, Tōkyō, January 12, 1905, MISS MARY ANNE GUNDRY of Tōkyō, Japan, and Leeds, England, aged 69 years. _____

ST. HILDA'S MISSION.

-At Nagasaka Chō, Tōkyō, November 14, 1904, Miss ELISABETH THORNTON, Head of St. Hilda's Mission, aged 52 years.

APPENDIX.

PROTESTANTISM AND THE RELIGIOUS SITUATION IN JAPAN.

The Annual Address delivered in Tōkyō before the Standing Committee of Co-operating Christian Missions.—By the REV. S. H. WAINRIGHT, M.D., D.D.

It is often alleged that the Japanese are indifferent to religion, or are deficient in religious nature. The statement needs qualification. If there is a general indifference to religion among the Japanese, there is also a widespread dissatisfaction with their own indifference. If scepticism prevails, it takes the form of distrust toward positive religions, but not a disbelief in man's capacity to acquire religious truth, or a denial of the religious needs of man's nature. If the history of religion and morals in Japan is, as Anezaki Masaharu says, petty and shallow and not possessed of the power to produce an Augustine or a Dante, as a result of Japan's isolation from the world struggles of human history; it is also true that a nation's future cannot be judged by a nation's past and that religious achievement is not a safe criterion by which to measure religious capacity. It may be felt that the present indifference will continue to exist, as it had its origin at the beginning of the Yedo period, when Christianity was expelled from the country and government patronage given to Confucianism instead of to Buddhism, and that the introduction of modern science has only served to accentuate a secular spirit already existing. But even at that time the feeling of aversion was toward positive forms of religion rather than toward religion itself; the political opposition being due to the strife of sects, and the intellectual antipathy to religious superstitions. Undying testimony is given to the permanence of religion in Japanese nature, not only by the continued popular worship of the masses, but by a religious spirit pervading even Con-

fucianism ; by the present increasing concern to know what religion in itself is, and how it is related to human life and progress ; and by a deepening desire for a larger outlook for religion in the future than it is possible for any of the historic religions of the land to give.

That there is activity of mind and serious concern as to the great problems of life is attested by the flow of literature from the press, the product of Japanese writers. The style of these writings is clear, though sometimes prolix ; the thought is serious and elevated, though sometimes lacking in vigor and precision. The discussions show earnestness and sincerity of purpose, though not always depth of insight or wealth of resource. The habit of mere assertion without proof, characteristic of the Orient, is giving place to argumentation ; while excessive subjectivity is being overcome by the growth of objective research and the historical spirit. The range of interest and the breadth of view manifested are infinitely greater than was the case in the past.

The mind of the nation is a depository of ideas flowing in from many sources which are now in process of conflict and combination, but as yet not fused into new forms of belief or developed into new systems of thought. It is a time of investigation and criticism rather than of constructive work. So confused and complex are the forces operating that one must with a considerable feeling of uncertainty attempt to find threads which would give a clue to the situation.

There is no uncertainty as to the fact that a sense of national independence and unity is dominant and pervading in the national consciousness. The movement within, culminating in the overthrow of feudalism and the restoration of imperial prerogatives ; and the relationships without, formed about the same time, have resulted in a quickened sense of nationality and in a revival of patriotism. All of the religious movements of the times bear the impress of this nationalism, and

sometimes in extreme forms. In the movement known as *Nippon Shugi* (Japan Principle), in which leading university professors had a part, an attempt was made to combine pure philosophy with Shinto worship of the national gods and heroes with the avowed purpose of strengthening the cause of the State. In a recent magazine article, Inouye Enryo proposes that Japan should, in order to check Russian aggression and increase Japanese prestige among Chinese peoples, found in this country a great Buddhist and Confucian University, organise an Asiatic Society with branches in China, Korea, Manchuria, and Thibet, and call an ecumenical Buddhist council with representatives from these countries.*

In Christian circles, Japanese are to be found who are liberal and progressive in their theological, and extremely conservative in their nationalistic, views; a condition of mind, according to the explanation given by one of their number, due to the feeling that a spirit of national independence can not be harmonised with the acceptance of an orthodox system of theology from abroad. The Protestant attitude toward this development of nationalism is one of downright sympathy, barring of course its extreme and morbid forms. We should be unfaithful to the principles of the Reformation if we sought to advance, as propagandists of religion, the interests of the nations we represent, or to repress the rights and privileges of the nation whose welfare we seek to promote. All Protestant worship and preaching is in the vernacular tongue; all Protestant schools aim not to impart a monkish education but to train for good citizenship, and all the leading Protestant denominations grant, complete local autonomy to the Japanese Churches. There has been no desire to impose ecclesiastical forms upon unwilling churches or to carry ecclesiastical authority across national lines, except in so far as temporary exigencies demand.

* *Taiyō* Jan., 1904.

Another unmistakable sign of the New Japan is the greater liberty enjoyed in the exercise of reason and in the use of the critical faculty. It is a remarkable fact that the Shinto religion should have existed for two thousand years without either evolving out of itself a national literature, philosophy, or theology, or without having been subjected to reflective treatment under the influence of philosophical systems introduced from India and China. In the "Nihongi," it is true, slight attempts to idealise the myths of Shinto are apparent. But Confucianism in general has treated them with indifference and Arai Hakuseki with scorn. Buddhists had in their possession an idea which they regarded as being at the root of all religious phenomena, but the idea remained a secret possession of the priesthood. That Shinto mythology was first subjected to critical treatment in the Meiji Era speaks volumes as to the restricted use of reason in matters of religion in the past, and may afford a partial explanation of the absence in Japan of movements of thought such as are found in India and Greece and even in China. Anyone familiar with the fine intellectual powers of which Japanese, in their own and in foreign schools, have shown themselves in possession, can come to no other conclusion than that the limitations of the past have not been in the mental faculties of the Japanese, but in the circumstances under which they were exercised. Protestantism recognises in reason a divine gift and therefore rejoices at the greater measure of liberty of thought and belief enjoyed during the present reign. It upholds human reason in its right to examine and discuss religious matters; it binds upon reason the obligation to free religion from irrational elements and to seek a deeper apprehension of its significance; it only draws the line when reason vaunts to itself supreme and infallible power as a source of religious truth.

No man in human history, certainly not Aristotle upon the mind of mediæval Europe, has ever exercised such wide

and unquestioned authority, resting upon a completely human basis, as did Confucius over the minds of Chinese peoples. But in Japan the authority of the sage has been rudely shaken and the influence of his example greatly weakened. This, together with the abolition of the Feudal system, the decline of the Chinese learning, and the growing disfavor of the Chinese ideograph in which the Confucian teaching is treasured, has removed supports without which the ancient system of China can maintain but a feeble existence. The system partakes in character too much of the ancient period in which it originated to satisfy the highly developed civilisation of to-day, and the inclination of the Confucianists to look towards the past is too great to find favor with a generation all alive with the spirit of progress. But the great conception of the system—of the universe as divine order, of moral duties as supremely important and as grounded in this order, and the indifferent frame of mind it has begotten toward mythology on the one hand and speculation on the other, will pass over into the future and exercise a shaping influence upon thought.

The whole massive structure of the Mahayana, or philosophical, Buddhism in China and Japan, has reposed upon the authority of Buddha, the reputed founder of the system. The controversy in early Buddhist India as to whether Buddha actually taught the Mahayana system or not, did not pass over into China and was not raised in China or Japan until 1745, when Tominaga of Osaka and a few others championed the Daijō Hibussetsu theory, or the theory that Mahayana Buddhism was not taught by Buddha. The time was not favorable for the propagation of so radical an opinion, and the voice of the higher critic was not heard in the land until the present reign, which has witnessed a revival of the controversy that raged in earlier days. Conviction will hardly be produced by such strained arguments in defence of Daijō Bussetsu or the traditional theory, as that Buddha taught the Mahayana

system mentally, but not verbally; or that he taught both the Mahayana and Hinayana but the former being unsuited to the times, remained in abeyance until revived by Asvagosha and Nagardjuna; or that the philosophy of Mahayana was unadapted to the warm climate in Central and Southern India, and prevailed not until Buddhism passed into the higher and colder altitudes of the Himalayas; or again that the heretical philosophies at the time of Buddha were of such a character as to make the teaching of the Mahayana system on the part of Buddha a necessity.* As a result of the merciless criticism of young and scholarly Buddhists possessed of the historical spirit, the central figure of Buddhism will not only be deprived of his divine attributes, but also of the great system attributed to him in China and Japan, while the religion having his name will be stripped of the mythological accretions by which its popular successes have been won. There can be but one outcome of the process if criticism continues its work. Buddhism will emerge as a philosophy—which it really is, though rooted in the religious consciousness. It is not surprising that along with the rationalising treatment to which Shintoism, Confucianism, and Buddhism are thus being subjected and in which the essential is being distinguished from the accidental, and the original from changed and added forms, a tendency to syncretism should make its appearance.

Besides attempts to reconcile conflicting elements among different sects of the same religion, there are thoughts of a union of some sort on broader lines, which it is hoped may be accomplished by combining loosely different religions, or by fusing elements drawn from various sources into a new system, or by fixing upon truths thought to be common to all religions. The needs of the nation could be met, according to the belief

* These are views set forth by present day writers in defense of the traditional theory.

of Kawai Kiyomaru, by depending upon the co-operation of Shintoism, Confucianism, and Buddhism, to the exclusion of Christianity. First, because the supreme Reality, whether the Shinto Ama Minaka no Nushi, or the "Heaven" of Confucianists, or the "Shinnyo" of Buddhists, is the same, and exists as the Absolute in the formless sphere. The God of the Christians belongs to no higher rank than the sixth heaven, for He speaks, assumes form, and is seen of prophets. Secondly, because Buddhism provides a doctrine of salvation; Confucianism a moral system; and Shintoism a foundation for patriotism and the State, each though incomplete in itself, supplementing the others. Christianity, by the first of its Ten Commandments, strikes at the foundation of Shinto, and thus endangers the State. Others regard the Shinshu sect of Buddhism and Christianity as the highest form of religion and look upon the blending of the two into a single religion as being possible. (Again, a man like Professor Ukita, who holds membership in a Christian Church, declares himself at once a Confucianist, a Buddhist, and a Christian. He would merge all these religions into one on the single basis of the idea of the supernatural, in which they all agree, and would ask no questions as to the nature of the supernatural reality, lest strife and bigotry should be the unhappy consequence. . Still different is the position of one like Inouye Tetsujiro, who regards all religions as essentially one in their fundamental conceptions and who identifies Confucianism and Christianity in their common conception of the personality of God; in their teaching of "benevolence" or love as the unitising principle of morals; and in their conception of the moral kingdom as being inward in character.)

The forces thus at work indicate that the religions of the past have outlived themselves and that their disintegration is near at hand, but they also bear testimony to the persistence of religious feeling and to a desire for a more comprehensive

religion, with new forms suited to changed conditions. But with the conversion of the ancient faiths into ideal or philosophical forms two difficult problems will remain, the solution of which we believe belongs to Christianity. First, the religious and moral ideals coming out of Japan's past contain conflicting conceptions and dualistic oppositions, of which Japanese history contains no solution ; and, secondly, the new religion will exist as a powerless ideal incapable of conquering the passions of the world or of becoming a common possession of the ignorant masses and the cultured classes.

As to the first problem, no solution has been reached by the religions of Japan as to the relation between religion and morality, between mysticism and rationalism, or between the work of the human and the divine in man's salvation, though these opposing conceptions have existed side by side in the history of the nation.

These opposite points of view are represented by Confucianism and Buddhism whose ideals are antagonistic. Confucianism upholds the moral ideal, Buddhism the religious; Confucianism seeks right relation to the world, Buddhism to the Infinite ; Confucianism is a rational moralism, Buddhism strives after a good, lying above virtue and reason. In Confucianism religion is merged into morals ; in Buddhism morals vanish in the mature religious consciousness. With Confucianism blessedness is found in the fulfillment of earthly relationships, with Buddhism in the surrender of these relationships.

Significant, therefore, as an advance beyond the past and as a movement in the direction of a more highly organised civilisation, is the closer association of the ideas of religion and morality and the deepening of both in the recent thought of the nation.

The practical spirit of Confucianism and the secular temper characteristic of the Japanese mind, combined with modern conceptions of science and socialism coming from abroad, and

the presence of vexing moral problems arising out of the new political and industrial conditions, have acted powerfully in causing Buddhism to shift its emphasis from ideals of renunciation to secular ends and obligations. In relying upon "common sense" instead of mystic intuition; in substituting moral endeavor and social enterprise for rites and superstitions; in stressing the "particular" rather than the "general"; and, in identifying religion and morality, the new Buddhism has really abandoned the broad Pantheistic basis on which the old system rests and which the new desires to retain.

Conservative Buddhists, according to whose way of thinking religion is super-ethical, are consistent in rejecting the identification of morals and religion; and strange as it may sound to Christian ears one of their number is consistent when he declares that "If a man is evil, it is no sign that he has not faith, and if a man has faith, it is no evidence that he is not evil."* And those New Buddhists are consistent who, on the ground of their new conception of the vital relation between religion and ethics, take the further step of declaring their belief in the personality of God. The new movement is in the direction of a synthesis of religion and morals, but a movement toward a goal it will hardly be capable of reaching.

The dualism between mysticism and rationalism, the dispute as to whether truth is to be found outwardly in the study of "things" or inwardly in the contemplation of the heart, was represented on the one side by Yomeigaku and on the other hand by Shushigaku, within the schools of Confucianism. Yomei mysticism was strengthened by Zen Buddhism which stands first among the Buddhist sects in the number of temples and which was widely popular in Confucian circles. Mysticism is an element in the present situation and has a representative in Anezaki Masahara, one of the strongest writers of the day, as the following quotation from him will show:

* Mr. Kiozawa in *Shōrai no Shūkyō*, p. 43.

"In the mystic consciousness everything is the Self, this self may be called 'selfless' or the 'Great Self.'

Here the distinction between loving self and loving others disappears; here there is no trace of good or evil; no thought of righteousness."†

In a super-rational, super-ethical experience of this kind, the world of external forms and historical events and relationships drops out and vanishes into nothingness.

Opposed to this tendency must be set down on the other side Shinto anthropomorphism, bearing its testimony that the gods must be endowed with form and personality; Confucian rationalism; and the new Buddhism, which relies upon knowledge gained by "common sense." It is natural that these tendencies should run parallel to each other; that reason should protest when the door is left open in the mystic consciousness to the entrance of fancies, errors and subtleties of all kinds; and that mysticism should protest when no nearer approach of the heart to God can be had than through knowledge of "Things." But how are the opposing points of view to be reconciled and so united as to do justice to both?

The third unsolved antinomy forming an element in the situation is the distinction expressed in Buddhist terms by "*jiriki*," "self-power," and "*tariki*" or "power of another"—words having reference to the source of man's salvation. So profound was the reverence of the Confucianist for the universal order that intervention on the part of Deity seemed to him to introduce a disturbing element; while the Buddhist, in his conception of Karma, brought all human activity under the principle of cause and effect. According to the conception of both, no divinity shapes our ends, but we are left to "rough-hew them as we may." But it would be a serious error to think that these conceptions have ruled the supernatural out of Japanese thought and belief. Far from it. Popular religion in both Buddhism and Shintoism; mysticism which is always a tendency of mind toward the supernatural; and the doctrine of redemption and

† Fukukwatsu no Shokō, p. 88.

mediation taught by the most powerful sect of Buddhism, all attest the existence of a belief that operations not confined to the agencies of man and nature are existent, and that divine assistance is granted to the world which is not to be identified with its imminent processes.

Such are some of the opposing aspects and unsolved problems of present religious thought, the attitude of the Christian to which is expressed in the words of a great poet:—

“I say the acknowledgement of God in Christ,
Accepted by the reason, solves for thee
All questions in the earth and out of it.”

In the “image of Christ” the perfect ideal of both religion and morality is made manifest, and the schism between the two is healed. The Infinite God of love we see in Christ transfigures our religion and places it on the high plane of filial confidence and love. The perfect human life of which he was the embodiment shows us the moral ideal grounded in the divine nature. In Him the truth is forever clear that the basal concept of both God and man is ethical personality, and that consequently the tie that binds the soul to God binds it to humanity also. The divine image delineated in the features of Christ shows that the mystic cannot pass beyond the range of morals and find God, that without repentance and forgiveness there is no approach to Him, and, that apart from the mediation of Christ’s historic image, religious experience is without certainty, definiteness, or content. The rationalist on the other hand must learn that the outward symbol as a source of knowledge does not replace the inner consciousness as an organ of truth, that the historic image existing in the memory of the Church is no substitute for the indwelling Christ communicated by the Spirit and known by inward experience. The Buddhist idea of the recoil of the Infinite from finitude is shown to be erroneous by the approach of God in Christ to the creature. And the potential oneness of man’s nature and God’s,

realized in the incarnation, makes it clear that evil is not something contained in the very idea of finite being, not something clinging inseparably to finitude, and not, therefore, something incapable of being abolished from man's nature. Equally manifest on the other hand is the capacity of human nature to receive the divine, the susceptibility of man for God, the great truth overlooked by Confucianism; a truth which does no violence to the conception of human life as free moral activity, but which rather conditions the free and perfect exercise and fulfillment of man's powers.

In short, the Person of Christ, and faith in Him, is the simple though far reaching truth which meets the needs of Japan's religious situation. The problems, in their essential character, are not new. The present tendencies in Japan existed in similar form in the early history of the Church and converged upon Origen, later upon Augustine, and again upon Luther at the time of the Reformation. Rightly understood, intelligently expounded, and faithfully preached, the doctrine of justification by faith is the great evangel which contains within itself the solution of religious problems.

The second problem to which reference has been made is: supposing that a new religious ideal is formed as a result of present agitation and criticism, how is this ideal to become a positive religion, and by what means is it to be made the common possession of all classes of society? This is a problem of practical importance, and one in the presence of which Protestantism has a great responsibility.

The common people have not come within the scope, to any great extent, of whatever elevating influence Confucianism and Buddhism may have exercised in this empire. In fact, it could not have been otherwise, for the realisation of the ideals of both of these systems was conditioned upon knowledge. Confucianists, indeed, said that the destruction or prosperity of an empire was with the people. But this conception of an

important truth was never taken seriously to heart by them. Buddhism arose, it is thought, as a reaction against caste in India, but it failed to overthrow the system. On the other hand, it has created within itself a distinction almost as radical as caste, the distinction between the enlightened and unenlightened. Buddhism in none of its forms has been capable of emancipating the masses from ignorance and superstition. A recent writer, lamenting two great national weaknesses in Japan, viz., the lack of physical energy and the lack of a true sense of the value of personality, urges, as a means of overcoming the latter defect, a more serious regard for the Buddhist saying; "All sentient creatures are possessed of the Buddha nature." But a conception which widens the conception of the spiritual nature so as to include all sentient creatures tends to lower one's view of personality rather than to raise in his estimation the value of lower orders of life. Lamentation over the bodies of dead horses betrays a low view of the souls of men rather than a high regard for the souls of horses.*

No greater test can be put to a religion than the attitude it assumes toward the common people, toward the man in the street, toward the man stripped of wealth, position, rank and culture, with nothing to attract interest and attention, nothing to place value upon—except the man himself. And the divine character of a religion is in nothing so apparent as in its power to realize the religious and moral ideal in men of every age and condition. "And John sent two of his disciples and said, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and the poor have the gospel preached unto them."

* A great ceremony, in memory of the horses killed in Manchuria, was held in Tokyo recently. The Buddhists were consistent in holding such a service. Our fault is not with the service, but with the principles by reason of which it was held.

The means by which so vast an undertaking as the intelligent transmission of religious truth to the masses is to be accomplished is not in the use of images "to wake up the mind and heart to heavenly things," not in the distribution of "eikons," but in the preaching of Christ, the image of the invisible God. The revelation of God in Christ is satisfying to the sublimest philosopher, yet easy of apprehension on the part of the most simple and lowly. The Bible in which the historic image is preserved to us and the truth of the Gospels treasured, is a book remarkable for its depth and simplicity, making it not only valuable to the cultured, but a fountain from which all classes may draw abundant supplies of inspiration and truth. The work of the Holy Spirit is not confined to the learned, but the outpouring is upon all flesh, the "old men and young men," the "sons and daughters," the "servants and handmaidens." In other words the means by which the Christian religion is disseminated are singularly adapted for making religious truth popular without degrading it. Many, indeed, have been raised up from among the masses, in Christian history, not only capable of an intelligent appreciation of the truth of God but also of expounding it convincingly to others.

In considering the attitude of Protestant Missions toward the common people in Japan, we have reason to be thankful, and we have reason also, it is feared, for regret and humiliation. Protestant Missions, beyond doubt, have taken the lead in public and wide-spread preaching of the Gospel. Protestants have translated the whole of the Scriptures into Japanese and have circulated more than two million copies, including portions. They have encouraged Sunday school work and provided good literature for Sunday schools and have included the young people within the scope of their general enterprises. Protestantism is a powerful agency for culture in this land, holding unquestioned leadership in this respect among all sects and denominations. Yet, on the whole, we have not measured

up to our ideals in the popularisation of religion and in making the light and strength of the Gospel a blessing to the masses. We are thankful for the position Protestantism occupies as an agency for culture and for the intelligent apprehension of religion which characterises its converts. But our desire for enlightenment may possibly have the effect of limiting the scope of our endeavor and the range of the influence of the message we bring. No greater service to the nation can be performed by us than the enrichment of the minds and hearts of the people in virtue and knowledge, through the spread of the Gospel. Spiritual intelligence and liberty is the rock foundation of civil liberty and progress. The free institutions of Japan have been modelled for the most part after those of Protestant nations and presuppose for their stability and success the existence of Christianity in its Protestant form. The State system of schools, admirable in so many respects and productive of so many good results, is incapable of itself of laying the solid foundations necessary for the national institutions in their new forms.

A social prejudice exists in this land which is yet to be overcome. The problem is not unlike that confronting Missions in India, though of a less pronounced form. The full force of the admonition of the Apostle James to the early Church is not seen, if disconnected from the social conditions of his day. To the Pharisees, "this multitude which know not the law are cursed." But the Christian Apostle had for them a different feeling. "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment, and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: Are ye not then partial in yourselves, and are become judges of evil thoughts? Hearken, my beloved

brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? But ye have despised the poor." The full glory of the Christian religion will never become manifest to Japan until the Gospel lays hold of the common people; until Christ is made unto the "foolish", the "weak" and the "base", as well as unto the "wise" the "mighty" and "noble", wisdom and righteousness, and sanctification and redemption. The obligation which brings us from our own land to labor for the welfare of this nation has as its foundation the belief that spiritual needs are greater here and the means of meeting them less effective. The same obligation should cause us to direct our efforts more largely to the saving of classes of society which have the greater claim because of their greater needs.

The night of polytheism continues to overshadow Japan. In the history of the race, religious philosophy has often arisen and condemned the gods of the land, but in no single instance has it ever been able to free a nation of polytheistic belief. It could not dislodge popular religion, because it had nothing to take its place. An abstract idea may become the object of thought, but not of worship and belief. The Christian religion sweeps away polytheism wherever it spreads and satisfies the instinct of which polytheism is the product. It conserves, corrects and stimulates the best thought of the nations and overcomes the schism between thought and belief, culture and religion. It can solve for Japan the problems of the present situation.

We have said that Japan's religious and moral ideals are being detached from their historical setting, from the positive systems by which they have been represented. We have found in the group of ideas forming the content of religious and moral thought in Japan certain opposite and conflicting tendencies, which have not been reconciled or resolved into a higher

synthesis or unity. We have seen that a desire exists for a new religion sufficiently comprehensive to embrace all elements of moral and religious truth and at the same time capable of becoming the faith of the whole nation and a blessing to all classes of society. Our strong conviction that these needs can be abundantly satisfied by Christianity, and especially by Protestant Christianity, should be an incentive to more vigorous effort in the propagation of our faith.

THE PRESENT CRISIS A TURNING POINT IN THE HISTORY OF THE CHRISTIAN CHURCH.

The following paper was read by the Right Rev. Wm. AWDRY, D.D., Bishop of South Tōkyō, before the Missionary Conference held at Karuizawa during the month of August.

At this time we find two great spiritual movements affecting us Christians; (1) A very strong desire for Unity within the Christian body. Are historical conditions of the time at which the divisions arose to keep us apart for ever, though these conditions are radically changed? Are special theories of inspiration, once universally held, in connexion with certain philosophical ideas and axioms now perhaps exploded, or certain literary formulæ now no longer held in quite the old sense, to produce the same disastrous dividing effect? Need we so insist on the acceptance or the rejection of a particular theory of the Church, or of a particular form or principle of Church Government, or on a fixed idea in regard to the amount of voice which secular authority can legitimately have in religious affairs, as on these grounds to keep each other at arm's length for ever? The light of historical criticism spares no religious body old or young. Even the Salvation Army has had time to pass away from its first principles, and

to become a sect which at first it was determined not to become. The Congregationalist cannot allow each congregation to be what it likes in doctrine and yet continue in equal fellowship with all the rest. Nor can the Episcopalian claim that the so-called Monarchical Episcopate was universal in the Church from the days of the apostles, or that the three Orders of Bishops, Priests, and Deacons meant in those earliest times just what they mean to-day. The freest of free Churches, and those which rest most strongly upon tradition and authority, must alike resign any claim to be either *perfectly* or *exclusively* in the right, either in their present position or in all those points of their history and usage which others call in question. As regards logic, only two Christian bodies, the Roman Catholic and the Plymouth Brethren, can make even a tolerable claim not to have sacrificed logic for the sake of practical common sense in their Church system, and this because they lie at the two extremes, each ignoring the channel of Divine authority on which the other exclusively relies. Thus the very ground of our divisions goes into the crucible. And the matter is the more pressing because of the embarrassment which these divisions cause to our missionary work and the impossibility of giving a satisfying account of them to converts from heathenism. We cannot get clear of the divisions ourselves because their genesis is part of our history and their results have ramified into all the regions of our thoughts, characters, and institutions. Yet we are conscious of the utter inapplicability of many of those matters which divide us, perhaps excusably, to the case of (say) Japanese Christians. Are we deliberately to convey the infection of all the diseases of Christendom from ourselves to the Japanese Church of the future? It is a ruinous injury, not to say sin, yet how can we avoid it?

(2). For the second great spiritual movement of our day in Christendom is the missionary movement, growing alike in rapidity and in intensity. If we are divided within, we at all

events are united in obeying the Master's parting command and pushing outwards all over the world. It would be easy to illustrate the immensity and variety of this movement and of its methods, and the evidence that the tide of missionary zeal and effort is rising with ever increasing rapidity.

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In brief, dissatisfaction with our divisions and an ever growing and efficient sense of missionary obligation, the two acting very powerfully upon each other, are the salient features of the Church of to-day as we see it. They are hopeful features and they must be the subject of our thoughts this afternoon.

II.—We have then a powerful call to as much union as is possible, for the lack of it is both wasteful and paralysing now, and it will almost certainly be seen by the Japanese Christianity of the future as narrow and futile, preventing them in the name alike of history, doctrine, piety, and common sense from acknowledging themselves to be followers of any of us.

But here comes in the great, perhaps (but to God all things are possible) the insuperable difficulty. "Can the Ethiopian change his skin or the leopard his spots?" Or would he become anything better if for any ulterior object he tried to do so? Are not these differentiations the outcome in our spiritual history of a successful struggle for existence? Can the history be wiped out or ignored which developed them? Or if it could, could a blend of all be secured except by the sacrifice of much that is best in each, a loss of feature and a return to a lower, more rudimentary, state. The bitter struggle now going on in England between the denominations and undenominationalism has this at its root, that coalescence can only be secured by unlimited levelling *down*, by the sacrifice of every prominent and distinguished and gradually evolved feature, just as the Roman triumvirs could only combine to

govern the world by each consenting to the execution of any among his party who had shewn such energy, ability, and force of will as made him a distinct power to be reckoned with. If any approach worth having towards union is to be attained it must be by dropping jealousy and so giving wider play to what is good, not by a compromise eliminating what is distinctive in each. The zealous combatant for truth and right as he sees it is the good man, and in the long run the benefactor of the world, and it is he that deserves the honor and approval of men as zealous, though in different, perhaps opposing camps. It is *good men* that God wants, and that we should love, not men who will sacrifice truth and right as they see it for the sake of peace.

No theory of Christianity can be true which requires a man to be less good in order that he may fall in with it. To illustrate this let us take an instance which serves the better because probably it touches no one here. A Roman Catholic is taught that, his Communion being the only Church, he must avoid association with the Christian rites of other bodies and specially their Communions as sacrilegious. He is taught, too, that he must not read the Bible freely without guidance. The vast majority of Roman Catholics in this country, as in others, no doubt sincerely believe this. They would therefore be bad men, doing what they believed was wrong, if they joined with us in our public worship. It is quite plain that we are not to seek the Unity which Christ prayed for by inviting them to do what they believe to be wrong. I have chosen an extreme case because it probably is not personal to any one here, but exactly the same reasoning applies to us and our differences in their degree. To invite a man to ignore his convictions as to what is right or true is to invite him to sin and that cannot be God's way for us. We may persuade by convincing him either that he is mistaken, or that he is over-scrupulous, which

means that he is sacrificing the greater to the less, but we must respect him for standing out in his disagreement and separation from us, if he would wish to unite but cannot without sacrifice of what he feels to be true and right. There never was a more double-edged weapon than that phrase so recklessly used, a 'Nonconformist conscience.' In one sense it corresponds to the αἰρετικὸς ἄνθρωπος, the man who likes to be in opposition and pushes opinions of his own as if they were principles, and in this sense of S. Paul's severest sentences of condemnation would fall upon it. But one of the few things worse than a 'Nonconformist conscience' is a 'Conformist conscience' which in all things takes its cue from fashion, the opinion of its time, or from the authority of some hero of the past contentedly and unresistingly. What is conscience for but to tell us when we ought *not* to conform. There never was a true martyrdom that was not the outcome of a 'Nonconformist conscience.'

III.—But if union of missionary bodies in the mission field cannot be looked for in the direction of sacrificing either our conscience, or our distinctive principles, or the fruits of evolution that have brought us forward to what we are, can nothing be done? Are we to fold our arms and say '*Shikata ga nai: We can do nothing?*' Must we simply leave the problems to future times and to new nations such as the Japanese, and have no share ourselves in the solution of them except that of standing aside?

I think that the solution will probably come through new nations, and especially perhaps through the Japanese, and I think that a considerable—perhaps a very painful—degree of standing aside may be included in our duty, but I cannot doubt that if we *will*, and are prepared for the necessary and as yet undefined sacrifices involved, we may with God's blessing have a great share in the shaping of the future.

Among our methods: First comes *prayer*, especially in

its largest sense of harmonising and subordinating our spirit and will to that of God. The prayer for light to know *His* will so far as that is needful, and to stand aside, yet ready and girt for service, when he would work by other instruments, or by us without our own knowledge.

There is nothing like close communion with God and intercession to fit us to be his instruments and that in co-operation with others. But the prayer must be that *we* may be led to *His* will, not He to ours; and the intercession must not have in it a shadow of patronising. It must not be, 'Bring them to my way of thinking;' 'Lighten their darkness.' Self-righteousness and 'cocksureness' are equally contrary to the true spirit of prayer. 'Depart from me for I am holier than thou,' and 'God I thank Thee that I am not as other men are' stand just on the same level. The prayer must be 'Bring us into harmony with *Thy* thoughts;' 'Lighten *our* darkness.' Such prayer begets and rears personal humility and mutual respect even amid the keenest struggles and amid divergencies so great as to forbid direct co-operation.

In this spirit the members of each religious body safely may and I hope do pray constantly for all the rest, however firmly they may feel bound to resist fusion, to be cautious in regard to co-operation, and even to act at times in direct opposition.

2. For we must act strongly and bravely according to what God has revealed to us through the accidents, as we may call them, of heredity, of the person through whom light has reached our souls, of the body in the midst of which we have been brought up, and other things. This is to use the light which God has given us. But *we* have not *all* the light, nor *others all* the darkness. In God we meet, each contributing his part, some more, some less, towards the glorious whole.

To act on what we see but to believe that we shall be sometimes wrong and others sometimes right where we differ will take the pride, scorn, and bitterness out of our differences

and will show to those outside that we are actuated by the same Spirit even where we do not see things in the same light. 'God will' one day 'reveal even this unto us' if we faithfully practise what we know.

3. We may not ignore our differences, but we might dwell much more than we do, both in thought and word, on our points of agreement—'One Lord, one Baptism, one God and Father of us all, who is above all and through all and in us all.' Yes, and almost entirely 'one Faith' too, whether we take Faith in the meaning of the soul's rest on God through Christ by the operation of His Spirit, or of the articles of the Creed, which we believe and confess. Take the single case of Baptism. Into what were we baptised? There can be no question. It was into 'the Holy Catholic Church.'

The irrefragable proof that we all acknowledge this in a very important sense is found in the fact that no one of us, I suppose, would repeat the Baptism which had been administered by any other in order to admit the baptised person to that Christian body to which he belonged. If the form used was that which our Lord appointed, and the person receiving it was regarded as capable of receiving Baptism, none of us would doubt that admittance into the Church of Christ had once for all been administered to that person. I recognise with grief that there are some whose baptism I could not acknowledge because they have changed the form, and others who would not acknowledge my Baptism as having been given when I was not qualified to receive it; but the principle remains that there is probably not one of us here who is not qualified to admit a member into the one Church of Christ, and those who can admit others must surely be themselves inside.

And yet the divisions remain and we are entangled like a fly in a spider's web when we try to get rid of them.

If 'One Baptism' is the evidence of 'One Church,' many 'Communions' are the damning evidence of many mutually

exclusive Churches within the One. It is true that I long and pray for Unity and for my brethren divided from me, and I acknowledge that I may be mistaken in many points. But it is also true, that I personally could not accept an office as Minister of the Gospel from or in any Christian body except my own and the Orthodox Eastern Church, nor recognise as clearly above question all the ministrations of those who had received their commission from any but these two and the Roman, with some of the smaller remnants of ancient Churches that are scattered about the East. Yet the area over which I am united with you all far exceeds that in which I am divided from almost any of you, and the points of union are in the main most crucial.

The outstanding differences indeed are such as to make visible union, as things are now, a throwing overboard of principles too precious for such treatment. To those who intensely feel the thought of the *Kingdom* of God, and the *Body* of Christ and the *corporate* and not merely, or chiefly, individual union of Christians with their Head,—to such persons a system such as they seem to find first in Scripture and then in Church history of corporate organisation, a Ministry regularly devolved, and sacramental ordinances very closely related to that Ministry seem not merely credible but almost inevitable. To sacrifice or even to risk these by fusion would seem a great disloyalty, a compromising away part of what Christ has entrusted to us, so that it could never be recovered. Yet after all our fellowship in Christ lies deeper far than our divergencies.

4. Another point which ought to be frankly acknowledged is that the Blessing of God has manifestly rested upon, and His Holy Spirit has been manifestly working in all these great bodies 'which name the Name of Christ' and teach men to 'depart from iniquity.' Surely where the 'fruits of the Spirit' are found there the Spirit Himself is working. 'By their fruits ye shall know them.'

And what of the missionary ardor of the several groups,

relative to their wealth and numbers? Growth in numbers again is of little value as an evidence by itself, but coupled with spiritual graces it surely indicates the blessing of God and the work of the indwelling Spirit.

It would seem that schisms, like wars, are wholly contrary to the spirit of Christ, wholly unchristian, and yet that as the Prince of peace valued truth first, and peace provided it could be had without sacrifice of truth, and could therefore say, in all truth but in all the bitterness of a soul's agony, 'Think not that I am come to send peace on the earth. I came not to send peace but a sword:' so also when He prayed against divisions in His Church with such iterated fervor, He foresaw that the zeal and strength of conviction which was the first, necessary condition of the Church's fruitful life would surely through the narrowness, pride, temper, wilfulness, self-seeking of His followers, bring divisions in its train. The Saviour concentrated His prayer on the spirit of unity not because it is more important than zeal for the Faith, but because it is so difficult for fallen man to maintain in conjunction with that zeal. If our hearts ache for Unity as the Saviour's ached, nothing in our acts or words or tones will needlessly embitter those divisions which as yet we cannot heal.

IV.—It does appear as if in God's providence the visible unifying of His church would probably be brought about through the coming in of a predominant element of what we may call new nations,—that is, nations with a new consciousness of 'Mission,' and nations new to the Christian faith—rather than through the old nations. In this sense America may belong to the old and China to the new. Of course there must be a real continuity, and that not of doctrine only but of tradition and of organisation, but it looks as if this might be handed on through individuals and groups rather than through nations or churches: through a 'remnant' large or small, as Isaiah and S. Paul call it at their two similar periods of religious crisis.

Several lines of indication appear to converge towards this ; and they fall under three groups: (1) *Historical Analogy*; (2) *Characteristics of Christendom at the present time*; (3) *Indications of Divine purpose and preparation*. Let me speak of each of the three. The two first I will treat together; the third separately.

(1 and 2) *Historical analogy*, and *The condition of Christendom at the present time*.

We have already observed how embarrassed and entangled we 'Christian' Churches are for good and evil by our own past. We are the heirs of special spiritual privileges held for centuries. What advantage then have we that were born into one of the Christian nations, or what benefit is there in the baptism which came to us as a matter of course? Much every way. I need not follow S. Paul in his enumeration.

(a) But these 'Christian nations,'—what are they? Is a 'Christian nation' one in which Christianity in some form or other is the established religion, or at least so far recognised by the state that Christian worship, for instance, is used by public authority on national occasions? Or is a Christian nation one of which the public policy acknowledges Christian principles and is controlled by them; or one of which the government is bound to be composed of Christians: or one of which the citizens are believers; or one in which the conduct of the individuals is shaped on the teaching and example of Christ? Or what is it? The mere putting of the question makes it clear that under no one nor under all of these headings could we define the Christianity of the nations, and in fact that the words 'Christian nations' have become a cant phrase kept on for purposes of claiming superiority to others after the meaning has gone out of it. In the nations which claim to be Christian the conscience of electors, educated, through generations of Christian teaching, are sometimes a check upon the line of action taken by their rulers, and the rulers are glad to be thus check-

ed ; but the operation is purely individual, and those nations in which this check through the conscience of individuals is most keenly felt are often those whose statesmen would acknowledge that their policy was dictated by their commercial interests or their honor, but would strongly repudiate the idea that it was dictated by religion of any kind.

(b) Have the nations called Christian known the time of their visitation ? What boundless opportunity has been put into their hands as the leading powers of the earth ! Talents lent of which account must be given. Have they not 'hid their Lord's money' glorying in its possession ? Or worse, turned it to their own ambitious and often unholy uses ? Men's "worth" is measured by their money. Fresh luxuries are invented under the name of 'supplying felt needs.' Are the ransacking of the world, the worship of commerce, etc., the 'almighty dollar,' the 'spirit of imperialism,' diminishing greed ? Remember the millionaires and the widespread interest in them to which the newspapers bear witness. Or are they creating peace ? These years have been years of much war. Or unselfishness ? Observe the few millions in Australia bent on keeping a continent to themselves.

(c) One characteristic of leading Western nations at this time is of such immense significance to our present subject that I must treat it separately, though it might perfectly well have come under our last head. I refer to the diminishing birth rate. Even if it were automatic, the mere physical result of bodily evolution, it would settle the point that the nation in which it was an established feature had reached its climax and was entering upon decadence. But when it is connected with vice deliberately indulged ; when it is produced of set purpose by the individual ; when the most usual motives for childlessness are purely selfish,—luxury, the love of pleasure, the evasion of pain or irksome duty and responsibility, and the sacrifice both of personal character and of every duty of true patriotism to

these objects,—what stronger evidence can there be that the nation as a nation is no longer fit to be God's instrument for leading the world either in secular or in religious matters and is excluding itself from that position. This particular national feature is the absolute contrary to all prospect of continued leadership. I know well what may be said from the prudential, the patriotic, and even from the moral point of view against imprudent marriages, against lowering the stamina as well as the standard of comfort of the rising generation through numbers pressing too close upon the means of subsistence, and even for limiting by self-control the number of a family that each of its members may be able to be properly brought up. But this last argument can under no circumstances justify a marriage from which at least three children are not intended to be born and reared, else the marriage is deliberately made to the injury of the nation, for the purpose is to limit the offspring of two persons to a maximum of two persons in the next generation, and as a percentage are certain to die before marriageable age it wilfully arranges to produce a diminution in the number of the nation. Even on the lowest grounds such a resolution would be selfish, self-destructive and intolerable.

Most naturally, medical science as well as patriotism are crying out that what is thus selfish and self-destructive *must* be against the laws of nature, and therefore *must* be vicious whatever specious arguments may be brought forward in its favor; and Christianity steadily refuses to permit such tampering with the laws of God written on our bodies and our consciences.

Is it possible that God can regenerate the world and the Church through nations that are deliberately destroying themselves, reducing their proportionate number, power, and vitality in the world by their vices and giving away their predominance to races which they profess to despise and desire to keep under?

A condition and habits less contrary to nature, less selfish, more willing to forego ease and to bear personal labor, pain,

loss, discomfort, anxiety, responsibility in the path of duty and for the sake of the nation's future, are absolutely necessary in the people that are to carry forward the fortunes of mankind, and above all the religion of the Crucified.

And such, in spite of much looseness, is Japan, and such may China become, and so may any other nation that follows nature and at the same time is capable of fresh enthusiasm and aspiration. Is '*our* day' passing quite away? Does God need others less ripe but, what is far more important, less effete than we are, to carry out those further purposes towards which this age of crisis seems to point? Has the time come when God must put aside our vaunted Anglo-Saxon and Teutonic peoples, as in turn He has put aside the Babylonian and Egyptian, the Israelite, the Spaniard,—and, are we to add, the Frenchman?—through their own faults and failings that He may bring in new blood to discharge new services for man?

(d) One more point I must touch in regard to the present state of so called 'Christendom.' I mean the wide spread of agnosticism, scepticism, and despair of finding truth. These things pervade Society nominally Christian. I need not stop to prove this, but I may as well say that in my opinion the deadly thing is neither criticism and speculation in search of truth, nor unreasonable but sincere defence of all that is traditional—no, nor even sincere and earnest unbelief—but the spirit which lazily or cynically acquiesces in not knowing, which gives up the problem instead of trying to solve it, which is not sufficiently in earnest nor sufficiently uncomfortable in face of difficulty about great matters of truth or duty to rouse itself to sustained effort. The spirit of a man who wants to reach a certain destination, but when the track he has followed brings him to the edge of an impassable swamp, stands there and looks and says, "I cannot get on, I must give it up," instead of turning back to see whether or where he has missed the path, has much in common with the agnostic attitude of many.

Now such was the state of the world into which Jesus Christ and His Church were born. It is a condition which indicates readiness for a great change, and when the change comes Agnostics of the kind that stand still and look at the swamp will certainly be left behind. They cannot help the world or the Church and the first person who has a strong faith in something or even a faith that there is a Truth somewhere, and tries to find it, will gather followers and lead the onward march. So it was that not merely educated able men like Paul, or wealthy and respected men like Barnabas, but Peter or Matthew, Nathaniel or Mary Magdalene could be the chief agents in a movement which won a victory over all that was wealthy, mighty, educated, and influential in the ancient world. Is there going to be a transfer of the same kind in our day?

3.—*Indications of Divine preparation and purpose.* We are all accustomed to the idea of the *preparatio evangelica* by which the fulness of time for Christ's coming was marked,—the spread of the Greek language and of the Roman Empire, the work of Israelite lawgivers and prophets, the completion of the canon of the Old Testament, and the spread of the Jews throughout the Roman Empire, so that God's earlier Revelation was everywhere known by some and could be explained when required. None of those whom God meant to use,—neither Jew, nor Greek, nor Roman,—saw at all through His purposes, but when the train was laid, the match was struck.

Has there been no such unperceived preparation in this case? Why has one of the most intelligent of nations been isolated from the general stream of progress and of Christian thought for eighteen centuries? Why does there lie by her side a slower but not less capable nation almost ten times as numerous, so that the two together number from a quarter to a third of the human beings in the world? Why has one been educated by the other in the past so that they readily sympathise, and understand each other's thoughts and writings? Why has God

been 'winking at the times of their ignorance' for all these centuries, and why is He now powerfully 'calling them to repent,' making His call heard first by the lesser which cannot but leaven the greater? Why have Christian principle and character gained such wide acceptance in this nation even before Christian doctrine has got far in winning general approval? Certainly God has a purpose: and the mass of these two nations, thus reserved till an appointed time, is greater in proportion to mankind than was the mass of Rome's subjects at the time of the early preaching of the Gospel. Such a mass, if progressive, and especially if progressive side by side with the decadence of those who were the leaders, is fully adequate to inaugurate a new era, not for the world only, but for the Church. We are, of course, but guessing at God's purposes, but in thus guessing are we 'discerning the signs of the times,'—'discerning *this* time,'—in a way in which, to their ruin, the Jews did *not* discern *their* time?

V.—I need not follow this thought further. You are familiar with it, and if anything in it should be new you will catch its bearing at once. But what of ourselves? Are *we* to go down, even if our nations as nations should go down, or if our own separate religious organisations should be merged in some form of unity? We shall all agree that anything like a native Japanese Christianity will not be divided in the same way as ours, even if it does not achieve anything like complete unity. There will be a blessed blurring, if not wiping out, of many old lines of demarcation: and it may be that in the purpose of God Japan is first leavened through and through, that China may be the recipient from its early days of a less divided Christianity.

What a glorious prospect if we, who have found ourselves placed here by God before His purposes began to develop themselves thus visibly, should find that we are indeed to be His chosen instruments in this great work.

It *may* be that the work of foreign missions, by the intense and growing interest taken in it in the home Churches, may be a means of arresting decay at home, so that to us may be granted indirectly to do something for our brethren at home, something of that which St. Paul so pathetically longed for in Rom. ix.-xi.

VI.—But in any case there must be a ‘remnant’ to pass on the eternal treasures of the old era to the new ; and we are placed here to be, if we are worthy, among that remnant. None of us guessed, I suppose when we first came how great our place would be.

Let us then consider, in conclusion, what appear to be the special characteristics required in such a remnant. We will take our guidance from what we see in our Saviour’s time of those whom God chose to carry over the eternal treasures of the old covenant into the new.

1.—Most prominent among them is the generous zeal of Peter and the fiery love of John. It was Peter, with all his blunders, that received his name as a foundation stone, and had it confirmed to him when he dared to make in the name of all the great confession. It was John who, though he was the Apostle of love, would have called down fire on those who treated the Master with disrespect. Nor was S. Paul, the only one who can be named with these two, one whit behind them in the fiery zeal with which he battled and he suffered. ‘Though we or an angel from heaven should preach another gospel . . . let him be accursed.’ Lukewarm, compromising, half-accepted faith which will not fight is not the metal of which men of the ‘remnant’ must be forged.

2.—The guileless spirit of the ‘Israelite indeed,’ which accepts truth when it sees it, is needed at such a time, when all the forces of unreasonable as well as of reasonable conservatism are arrayed against the modifications needed if the old is to be adapted to the new conditions brought about under God’s providence.

3.—Humility and unworldliness are needed; for there will be sacrifices it may be of reputation, it may be even of maintenance, to be made especially in times of crisis, and the person who is thinking of himself and his right and merits will not make them. There is a profound lesson in the twice-repeated ‘They are not of the world even as I am not of the world,’ in that prayer with which the Redeemer expressed the fact that, with whatever anxiety, He could now leave His Apostles here to do His work, walking by faith and not by sight.

4.—Most conspicuous of all in our Lord’s estimate of the qualities to be required in those who were to pass through that great religious crisis with success, is an open mind capable of appreciating new truth. No saying of our Lord’s seems to be so often repeated as ‘He that hath ears to hear let him hear,’ and these words were drawn from those spoken to Isaiah in the great vision at the time of his commission, when ‘blinded eyes and closed ears and dulled hearts’ are the mark of the multitude whom the crisis left behind. The same characteristic is dwelt on by S. Paul, and practically by S. Stephen.

We see it also in such phrases as ‘How is it that ye do not understand?’ ‘Are ye so without understanding also?’ ‘Ye can discern the face of the sky, but can ye not discern the signs of the times,’ and all those denunciations in which the Lord points to the inconsistencies through which the leading Jews shewed that they had not seen how what they said of others condemned themselves. ‘Ye fools and blind,’ He says to them.

What was needed was an open, not an unprejudiced, mind. No earnest mind, unless it is empty, can be unprejudiced, for prejudice on a point is nothing but a pre-existing bent or conviction one way or another, due either to our own experience or to the experience or authority of those whom most

we trust. But the previous judgment on a point does not to an open mind prevent our freely admitting new evidence and allowing it full weight. 'If they hear not Moses and the prophets, neither will they be persuaded though one rise from the dead,' tells of minds closed against new truth.

'Who is He, Lord, that I may believe on him,' of the man born blind, is the exact opposite; and his 'Now herein is a marvellous thing, that ye know not from whence He is, and yet He hath opened mine eyes' puts the contrast between the men of opened and closed eyes in the most striking light. S. Peter's answer to 'Will ye also go away,' and Martha's to 'Believest thou this,' reveal the character of those who can go forward in a time of crisis because their minds are open to conviction.

Such was the Jewish 'remnant' through whom the message of Salvation was transferred from one chosen nation to our ancestors and so to us, and if God has in His purpose a great transfer now, such must we become if we would be chosen channels of His Grace to the Church and nations of the future.

RELIEF FOR SOLDIERS' FAMILIES.

At the time of the Japan-China war the need of some provision for the families of soldiers serving at the front and of those who had fallen in the field was keenly felt, and in all parts of the Empire associations sprang up for the relief of those in distress and the comfort of the comfortless. Prompted by the most genuine humanitarian and patriotic sentiments, they really in many cases squandered large sums of money for gorgeous funerals to the dead and misdirected charity for the living. This is not to be wondered at, when one thinks of the large play necessarily given to the more tender emotion at such a time of national crisis. But the lesson was then learned that however laudable such philanthropic efforts may be in

spirit, they fail of their highest good, unless brought under the control of mature judgment. The result was that some time before the outbreak of the present war plans were made on an extensive scale by the officials of the Home Department of the Government, for the purpose of giving a wise direction to the efforts of the people on behalf of the families of their brave men who on land and sea were to fight—many to die—for the freedom and peace of this Eastern world. No barrier was put in the way of private and local benevolence, which indeed has had the most remarkable development ever known in Japanese history. In fact it is doubtful whether in any land there has ever been such a universal systematised attempt to save the homes of the soldiers from the blighting effects of war. The Government and people have vied with each other in their determination that the mothers and wives and children who are sacrificing as much for their country as are their fathers, husbands, and sons who go to the front, must at all cost be kept beyond the reach of want. It is said that over 60,000 associations have been formed throughout the Empire for the relief of soldiers' families, and in the great majority of cases they are working in co-operation with the Government officials in finding out where real need exists and in trying to meet it. From the Minister of the Home Department, down through the governors of prefectures, mayors of cities and towns, to the heads of townships and villages, all officialdom has been organised into a great relief society to stimulate as well as guide local relief associations in their humane work.

Where has there ever been such a well-articulated system of relief? Is it not of a piece with that noble spirit of self-sacrifice shown by the Japanese soldier who counts not his life dear unto him if he can but serve his country and Emperor? Is it any wonder that with a whole nation thus united as one man in a great cause, this war should be but a succession of victories for "Great Japan?"

In general the policy of the Government in all this relief work is, as far as possible, to furnish a means of livelihood to those members of soldiers' families who are able to work. The wisdom of this policy needs no argument. The spirit of independence and self-respect thus fostered contrasts strongly with the unfortunate results of indiscriminate charity. Various industries have thus sprung into existence since the war began, benefitting those most directly affected by its ravages. To mention a few examples, the "Ladies Chivalrous Society" of the city of Saga, and the "Tōkyō Ladies' Work Furnishing Society, furnish sewing to the women in soldiers' families, while the "Secret Plowing Society" of the young men of Nakagawa village in Gumma Prefecture, "at night or when nobody knows," go and plough the fields of those away at the front! The manufacture of straw tape (*sanada*) in Takamatsu, Kagawa Prefecture, of shavings tape (*kyōgi-sanada*) in the cities of Takasaki and Fukushima has not only provided work for soldiers' families, but for the poor at large, at the same time encouraging a productive industry. In the city of Ōsaka the relief society has aimed at giving the contract for the making of soldiers' clothes as far as possible to soldiers' families. The monopoly of selling matches, soap, beancurd (*tofu*) and other household articles has been given to the members of soldiers' families in a number of villages throughout the Ōsaka Metropolitan District and Hyōgo Prefecture; while in the city of Matsuyama they have been set to work at the manufacture of a kind of patterned cloth called "Iyo-gasuri."

Where provisions are required for the army, it has been the policy everywhere, to let the contracts out as far as possible to soldiers' families.

Another method has been to secure them positions in shops, factories, etc., as also to give work to those who could not leave home. Day nurseries have sprung up in a good many places, for the care of the children during the time their

mothers are away at work. The "Naval Endeavor" Society with branches at all the Naval Stations.—Yokosuka, Kure, Saseho, and Maizuru—has provided work for the families of sailors serving in the navy, and by example and precept taught many mothers how to take care of their homes and children.

In many country districts "farms are gratuitously lent out to the soldiers' families for tillage," agricultural implements of modern make bought for them, tea-making and silk-worm raising on improved methods encouraged, while into many fishing villages the newer inventions have found their way, at first to the dismay but later to the delight of the wondering fisher folk.

It will be seen from the foregoing examples that the aim of the authorities is not merely to afford temporary relief, but to help the people to earn their own living by honorable labor. In this they have been greatly helped by the larger relief associations whose operations are national in their extent, such as the "Society for the Relief of the Families of Soldiers and Sailors" (*Gunjin Izoku Kyūgo Kwai*), the "Association for the Relief of those serving in the Army and Navy" (*Teikoku Gunjin Engo Kwai*), and the "Ladies Patriotic Society" (*Ai-koku Fujin Kwai*), etc.

It has been found however that there still are many who cannot avail themselves of the openings for work thus provided,—such as the aged, infirm, invalids and small children. So there is ample room still left for the exercise of direct charity. Nor has this been neglected. In every community throughout the country this direct help is being afforded in varying proportion, according to the ability of the local associations, supplemented by the gifts of the large national organisations. In fact the difficulties in the way of providing labor are so great in many places, that local officials have felt themselves shut up very largely to this direct charity. It would be too much to expect of local Government officers, and those of the

local private associations, the same familiarity with the most advanced methods of benevolence as is shown by the special students of sociology in the Home Department, and the wonder is that they have done so well. A most elaborate system of enquiry into the actual condition of every soldier's family is carried out as only Japanese officials can do, and on the basis of their carefully-prepared reports the amount to be given to each family and individual is fixed. In most of the wards of the city of Tōkyō, for example, from 8 to 10 sen per day, either in cash or food, is given to adults, and about half that amount to children. Great care is exercised to eliminate the undeserving from this charity. Those who have relatives able to provide for them are carefully excluded. It must be that in this effort to be impartial, individual cases of great distress may not receive the consideration they deserve, but speaking generally the system must be admitted to work admirably well.

One characteristic difference between the conditions in Japan and those in Western countries deserves notice. It is the prominent place held by the family. There are few people whose family connections do not afford them some prospect of relief in time of trouble. This Oriental peculiarity accounts in no small degree for the comparatively small number who are thrown on the sympathy of the community at large, and provides a happy solution of many of the philanthropist's knotty problems,

But with all that the Government and people are doing to meet the present emergency and they are straining every nerve to do it not only in the ways here indicated but also by a careful system of pensions for the widow and orphans of those disabled or fallen in battle—there still remains a large margin for the exercise of the Christian benevolence of people of other lands.

HARPER H. COATES.

MISSIONARY DIRECTORY-1905.

ABBREVIATIONS:—With names of Mission Secretaries on the field.

JAPAN.

- 1.—A.B.C. —American Board of Commissioners for Foreign Missions (73)†
D. W. Learned
- 2.—A.B.U. —American Baptist Missionary Union (61) J. H. Scott.
- 3.—A.C.C. —American Christian Convention (8) E. C. Fry
- 4.—B.S. —Bible Societies (6)
- (A.B.S.) —American Bible Society (2) H. Loomis.
- (B.B.S.) —British and Foreign Bible Society } (4) F. Parrott
—National Bible Society of Scotland }
- 5.—C.C. —Churches of Christ (Disciples) (24) M. B. Madden.
- 6.—C. of E. —Church of England (137)(C.M.S., M.S.C.C., S.P.G.,)(Inc. in No. 24)
South Tokyo Diocese, Bishop Awdry
Osaka Diocese, Bishop Foss
Hokkaido Diocese, Bishop Fyson
Kiushiu Diocese, Bishop Evington
- 7.—C.M.A. —Christian and Missionary Alliance, (7) K. E. Aurell
- 8.—C.M.S. —Church Missionary Society, (98) (Inc. in No. 6)
Hokkaido Mission, Rev. D. M. Lang
Central Japan Mission, H. McC. E. Price
Kiushiu Mission, A. R. Fuller
(A. B. Hutchinson Acting Sec'y.)
- 9.—C.P.M. —Cumberland Presbyterian Mission, (18)†† A. D. Hail
- 10.—E.A. —Evangelical Association (6) J. P. Hauch
- 11.—E.C. —Episcopal Church, U.S.A. (73) (Inc. in No. 24)
North Tokyo Diocese, Bishop McKim
Kyoto Diocese, Bishop Patriage
- 12.—F.M. —Free Methodist Church Mission (4) W. F. Matthewson
- 13.—G.E.M. —German Evangelical Missionary Society
(German and Swiss) (6) H. Haas
- 14.—H.F. —Hephzibah Faith Mission (6) F. L. Smelser
- 15.—Ind. —Independent of Mission Boards (26)
- 16.—J.B.T.S. —Japan Book and Tract Society (2) Geo. Braithwaite
- 17.—Luth. —Evangelical Lutheran Missions, including Evangelical Lutheran
Church United Synod, South (U.S.A.); Evangelical Lutheran
Missionary Society, Finland; and United Danish Evangelical
Lutheran Church of America, (11) C. L. Brown
- 18.—M.C.C. —Methodist Church of Canada (37) C. J. L. Bates
- 19.—M.E.C. —Methodist Episcopal Church, (79)
North Japan Mission, F. I. Iglehart
South Japan Mission, E. R. Fulkerson
- 20.—M.E.S. —Methodist Episcopal Church, South, (41) Wm. Court
- 21.—M.P. —Methodist Protestant Church (20) J. W. Frank
- 22.—M.S.C.C. —Missionary Society of the Church of England in Canada,
(8) (Inc. in No. 6)
- 23.—N.K.K. —Nippon Kirisuto Kyokwai (C.P.M., P.M., P.M.S., R.C.A.,
R.C.U.S., W.U.M.) (167)

(*)—Not supported by Mission Board. (†)—Number of Missionaries, wives included.
 (††)—Included in No. 23.
 (**)—Employed by Mission.

- 24.—N.S.K. —Nippon Sei Kyokwai (C. of E., E. C.,) (210)
 25.—O.M.S. —Oriental Missionary Society, (9) *C. E. Cowman*
 26.—P.M. —Presbyterian Church in the United States of America,†† (64)
 East Japan Mission, *T. M. MacNair*
 West Japan Mission, *G. W. Fulton*
 27.—P.M.S. —Presbyterian Church, U.S.A., South,†† (32) *C. A. Logan*
 28.—R.C.A. —Reformed Church in America (Dutch) (27)††
 North Japan Mission, *M. N. Wyckoff*
 South Japan Mission, *Albertus Pieters*
 29.—R.C.C. —Roman Catholic Church (236) *F. Evrard*
 30.—R.C.U.S. —Reformed Church in the United States, (German)†† (20)
 Paul Lambert Gerhard
 31.—R.O.C. —Russian Orthodox Christian Church (Greek) (1) *Bishop Nicolai*
 32.—S.A. —Salvation Army (18) *Colonel H. Bullard*
 33.—S.B.C. —Southern Baptist Convention (14) *G. F. Hambleton*
 34.—S.D.A. —Seventh Day Adventists (9) *F. W. Field*
 35.—S.F. —Society of Friends, (6) *Miss Sara M. Longstreth*
 36.—S.J.A. —Scandinavian Japan Alliance (8) *Joel Anderson*
 37.—S.M. —Seamen's Missions:
 Seamen's Mission, Yokohama, *W. J. Austen*
 Salvation Army Naval and Mercantile Home Yokohama,
 Staff Captain J. Condon
 Salvation Army Seamen's Institute, Kobe, *Adj. H. Dodd*
 Christian Endeavor Home for Seamen, Nagasaki,
 R. W. Thornberry
 38.—S.P.G. —Society for the Propagation of the Gospel, (31) (Inc. in No. 6)
 39.—U.B.C. —United Brethren in Christ (6) *J. Cosand*
 40.—Univ. —Universalist Mission (3) *Miss C. M. Osborn*
 41.—W.C.T.U. —World's Woman's Christian Temperance Union (1) *Miss Kara*
 G. Smart
 42.—W.U.M. —Woman's Union Mission (6)†† *Miss S. A. Pratt*
 43.—Y.M.C.A. —Young Men's Christian Association (American International
 Committee), (11) *V. W. Helm*
 44.—Y.W.C.A. —Young Women's Christian Association (World's Committee),
 (2) *Miss A. C. Macdonald*
- FORMOSA.
 45.—C.P. —Canadian Presbyterian (1) *Wm. Gauld*
 46.—E.P. —English Presbyterian (18) *Wm. Campbell*

ALPHABETICAL LIST.

A

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|----------------------------|----------|------|--|
| Adams, Miss Alice P. | A. B. C. | 1891 | Kodota Yashiki, Okayama. |
| Ague, Miss Pearl E. | C. M. A. | 1902 | Shimonaka, Hiroshima. |
| Alcorn, Miss B. H. | M. C. C. | 1896 | Kofu, Yamanashi-ken. |
| Aldrich, Miss Martha | E. C. | 1888 | Kyoto. |
| Alexander, Rev. R. P. & W. | M. E. C. | 1893 | Hirosaki. |
| Alexander, Miss Bessie | M. E. C. | 1899 | Hirosaki. |
| Allchin, Rev. Geo. & W. | A. B. C. | 1882 | 31 Kawaguchi-cho, Osaka. |
| Allen, Miss B. J. | C. of E. | 1895 | 25 Takara-machi, Kokura,
Fukuoka-ken. |
| Alling, Miss H. S. | M. E. C. | 1887 | Aoyama Jo Gakuin, Tokyo. |
| Ambler, Rev. J. C. & W. | E. C. | 1889 | 7 Kawaguchi-cho, Osaka. |

Anchen, L'Abbe' P.	R. C. C.	— Sendai, Miyagi-ken.
Anderson, Rev. Joel & W.	S. J. A.	1900 Takayama, Iida, Gifu-ken.
Anderson, Miss H.	S. J. A.	1891 Takayama, Hida, Gifu-ken.
Anderson, Rev. P. & W.	E. P.	— Takow, Formosa, (<i>Absent</i>).
Andrews, Rev. W. R. & W.	E. C.	1899 Mito, Ibaraki-ken, (<i>Absent</i>).
Angles, Rev. J. B.	R. C. C.	1890 Catholic Mission, Tama-tsukuri.
Archer, Miss A. L.	C. of E.	1899 (<i>Absent</i>).
Armbruster, Miss Rose	C. C.	1903 35 Nakano-cho, Ichigaya, Ushigome, Tokyo.
Armstrong, Miss M. E.	M. C. C.	1903 Ueda, Nagano-ken.
Armstrong, Rev. R. C. & W.	M. C. C.	1903 Hamamatsu.
Arnold, Miss C. M.	C. of E.	1902 28 Nichome, Nagata-cho, Kojimachi, Tokyo.
Asbury, Miss Jessie	C. C.	1901 16 Nakanaga-cho, Akita, Akita-ken.
Atchison, Rev. R. & W.	O. M. S.	1904 12 Sanjo-machi, Utsunomiya.
Atkinson, Rev. J. L., D.D., & W.	A. B. C.	1873 53 Yamamoto-dori, Gocho-me, Kobe.
Atkinson, Miss A. P.	M. E. C.	1882 6 Higashi Sotobori-cho, Nagoya.
Atkinson, Miss M. J.	P. M. S.	1899 Kinjo Jo Gakko, Shirakabe-cho, Shichome, Nagoya.
Aurientis, L'Abbe' P.	R. C. C.	1878 Catholic Mission, Tokyo.
Aurell, Rev. K. E. & W.	C. M. A.	1891 Takeyamura, Hiroshima.
Austen, Rev. W. T. & W.	S. M.	1873 82 Yamashita-cho, Yokohama.
Awdry, Rt. Rev. Bish. W., D.D. & W.	C. of E.	1896 8 Sakae-cho, Shiba, Tokyo.
Axling, Rev. Wm. & W.	A. B. U.	1901 86 Soto-Kaganokoji, Morioka.
Ayres, Rev. J. B. & W.	P. M.	1888 Moji, Fukuoka-ken.
Babcock, Miss B. R.	E. C.	1897 Aomori.
* Baldwin, Rev. J. M. & W.	C. of E.	1889 12 Nishi Hacho, Toyohashi, Aichi-ken.
Balet, L'Abbe' L.	R. C. C.	1896 Miyogadani, Tokyo.
Baltette, Rev. Leon.	R. C. C.	— 73 Yokogawa-cho, Honjo, Tokyo.
Ballagh, Rev. J. H. & W.,	R. C. A.	1861 48 C Bluff, Yokohama, (<i>Absent</i>).
Ballagh, Mr. J. C. & W.	(Mrs. B. <i>Absent</i>)	1875 Meiji Gakuin, Tokyo.
Ballagh, Miss A. P.	P. M.	1884 <i>Tenafly, New Jersey, U.S.A.</i>
Ballard, Miss S.	C. of E.	1892 3 Yurai-machi, Ushigome, Tokyo.
Baltette, Rev. J.	R. C. C.	1877 73 Yokogawa-cho, Honjo, Tokyo.
Barclay, Rev. T. & W.	E. P.	— Tainan, Formosa.
Barlow, Miss D.D.	A. B. U.	1894 <i>Walton, Del. Co., New York, U.S.A.</i>
Barnett, Miss M.	E. P.	— Tainan, Formosa.
Barns, Miss E. E.	C. M. A.	1892 Atsuta, Aichi-ken.
Barrows, Miss M. J.	A. B. C.	1876 59 Nakayamate-dori, Rokuchome, Kobe.
Bartlett, Rev. S. C. & W.	A. B. C.	1887 (<i>Absent</i>).

Batchelor, Rev. J. & W.	C. of E.	1879 Sapporo.
Bates, Rev. C. J. L. & W.	M. C. C.	1902 16 Tatsuoaka-cho, Hongo, Tokyo.
* Baucus, Miss Georgiana	M. E. C.	1890 262 A Bluff, Yokohama.
Bauernfeind, Miss Susan M.	E. A.	1900 84 Sasugaya-cho, Koishikawa, Tokyo.
Baumann, L.	R. C. C.	— 32 Iidamachi, Sancho, [Tokyo.
Bell, Rev. E. F. & W.	A. B. C.	1902 (<i>Absent.</i>)
Bender, Miss E. R.	M. E. C.	1889 Tokyo, (<i>Absent.</i>)
Bennett, Rev. A. A., D.D., & W.	A. B. U.	1879 67 B Bluff, Yokohama.
Bennett, Rev. H. J. & W.	A. B. C.	1901 Kadota Yashiki, Okayama.
Bergstrom, Rev. F. O. & W.	S. J. A.	1893 265 Komme, Honjo, Tokyo.
Berlioz, Rt. Rev. Bishop.	R. C. C.	1875 Sendai, Miyagi-ken.
Berry, Rev. Arthur D.,	M. E. C.	1902 Aoyama, Tokyo.
Bertels, Rev. C. N. & W.	M. E. C.	1904 Hakodate.
Bertrand, L'Abbe' F. K.	R. C. C.	1890 Kawaraguchi, Kokura, Fukuoka-ken.
Bertrand, L'Abbe' J.	R. C. C.	1890 Ieper Hospital, Fujioka Mura, Koyama, Gotemba, Shizuoka-ken.
Beuve, L'Abbe' A. P.	R. C. C.	1897 19 Sekiguchi-cho, Daimachi, Koishikawa, Tokyo.
Biannic, L'Abbe' Jean	R. C. C.	1898 Catholic Mission, Niigata.
Bickel, Capt. L. W. & W.	A. B. U.	1898 47 Shimotera-machi, Himeji.
Bigelow, Miss G. S.	P. M.	1886 Yamaguchi, Yamaguchi-ken.
Billiet, L'Abbe' I.	R. C. C.	1894 Sapporo, Hokkaido.
Billing, L'Abbe' A. L.	R. C. C.	1895 Numazu.
Binford, Rev. Gurney & W.	S. F.	1893 <i>Care Philip Schneider, Richmond, Ind., U.S.A.</i>
Bing, Miss A. V.	M. E. C.	1888 Sapporo.
Birraux, L'Abbe' J.	R. C. C.	1890 Tsu, Ise.
Bishop, Rev. C. & W.	M. E. C.	1879 15 B Tsukiji, Tokyo.
Bishop, Rev. W. J. & W.	Ind.	1899 73 Myogadani-cho, Koishikawa, Tokyo.
Blackmore, Miss I. S.	M. C. C.	1889 8 Toriizaka, Azabu, Tokyo.
Blackstock, Miss Ella.	M. E. C.	1889 (<i>Absent.</i>)
Bleby, Rev. H. L. & W.	C. of E.	1890 92 Miage-cho, Oita, Oita-ken.
Boehrer, Rev. J. E.	R. C. C.	1880 Fukuoka, Fukuoka-ken.
Bois, Rev. T. E.	R. C. C.	1900 92 Miage-cho, Oita, Oita-ken.
Bonne, Rev. F.	R. C. C.	1879 Nagasaki.
Bonnell, Miss Maud	M. E. S.	1899 1021 West 13th, St., Pueblo, Colo., U.S.A.
Booth, Rev. E. S. & W.	R. C. A.	1879 178 Bluff, Yokohama.
Borden, Rev. A. C. & W.	M. C. C.	1896 Kofu, Yamanashi-ken.
Bosanquet, Miss A. C.	C. of E.	1893 145 Kokutaiji-mura, Hiroshima.
Bouige, Rev. L. H.	R. C. C.	1894 Oita, Oita-ken.
Boulton, Miss E. M.	C. of E.	1883 Osaka.
Bousquet, L'Abbe' S.	R. C. C.	— Tottori.
Bowles, Rev. Gilbert & W.	S. F.	1901 30 Koun-machi, Mita, Shiba, Tokyo.
Boyd, Miss L.	E. C.	1902 Hirosaki, Aomori-ken.
Bradshaw, Miss A. H.	A. B. C.	1889 Rokken-cho, Sendai, Miyagi-ken.
Braithwaite, Mr. George & W.	J. B. T. S.	1900 5 Hiikawa-cho, Akasaka, Tokyo.

Brand, Rev. J. C. & W.	A. B. U.	1890	9 B Tsukiji, Tokyo.
Brengnier, Rev. L.	R. C. C.	1894	Hitoyoshi, Kumamoto-ken.
Breton, Rev. M. J.	R. C. C.	1899	Kagoshima, Kagoshima-ken.
Briggs, Rev. F. C.	A. B. U.	1902	39 Kitano Nichome, Kobe.
Bristowe, Miss L. M.	E. C.	1889	Sendai, Miyagi-ken.
Brokaw, Rev. H. & W.	P. M.	1896	(Absent.)
Brotelande, Rev. M. C.	R. C. C.	1873	18 Mukoyanagiwara, Asakusa, Tokyo.
Brown, Rev. C. L., & W.	Luth.	1898	388 Shinyashiki, Kumamoto.
Bryan, Rev. A. V. & W.	P. M.	1882	19 Ichiban-cho, Matsuyama, Iyo.
Bryan, Miss Alice D.	M. E. S.	1894	Hillsboro, Texas, U.S.A.
Bryant, Miss E.	C. of E.	1896	Piratori, Hokkaido.
Buchanan, Rev. W. C. & W.	P. M. S.	1891	112 Yamamoto-dori, Shichome, Kobe.
Buchanan, Rev. W. McS. & W.	P. M. S.	1895	127 Hamano-cho, Takamatsu, Sanuki.
Bull, Miss Leila	E. C.	1888	Kawaguchi-cho, Osaka.
Bullard, Col. H. & W.	S. A.	1900	3 Shibaguchi, Nichome, Tokyo.
Bullen, Rev. W. B. & W.	A. B. U.	1904	27 Nakajima-cho, Sendai, Miyagi-ken.
Buncombe, Rev. W. P. & W.	C. of E.	1888	52 Tsukiji, Tokyo.
Burden, Rev. W. D. & W.	S. D. A.	1898	846 Sendagaya-mura, Tokyo.
* Burke, Miss	C. of E.	1901	69 Bluff, Yokohama.
Burnside, Miss C. L.	C. of E.	1897	(Absent.)
Butler, Miss A. E.	E. P.	—	Tainan, Formosa.
Buzzell, Miss A. S.	A. B. U.	1892	27 Nakajima-cho, Sendai, Miyagi-ken.

C

Cadilhac L'Abbe' H. L.	R. C. C.	1882	13 Matsugamine, Utsunomiya, Tochigiken.
Callahan, Rev. W. J. & W.	M. E. S.	1891	Nakatsu, Buzen.
Caloin, Rev. E.	R. C. C.	1897	Chiba, Chiba Ken.
Campbell, Rev. Wm. & W.	E. P.	—	Taiwan, Formosa.
* Carpenter, Mrs. H. E.	A. B. U.	1886	34 Bluff, Yokohama.
Carpenter, Miss M. M.	A. B. U.	1886	Prospect Ave., Dunellen, N. J.
* Carr, Miss A. P.	C. of E.	1896	Tokyo, (Absent.) [U. S. A.]
* Cartwright, Rev. S. H.	E. C.	1899	Aomori.
Cary, Rev. Otis & W.	A. B. C.	1878	Karasumaru-dori, Kyoto.
Case, Miss L. E.	A. B. C.	1892	Baikwa Jo Gakko, Osaka.
Cassidy, Rev. F. A. & W.	M. E. C.	—	Sapporo.
Castanier, L'Abbe' B.	R. C. C.	1899	Catholic Mission, Maizuru.
Cate, Rev. I. W. & W.	Univ.	1890	3 Minami-cho, Ushigome, Tokyo.
Cesselin, L'Abbe'	R. C. C.	1899	Kita Fukashi, Matsumoto Shinshu.
Cettour, L'Abbe' J.	R. C. C.	1865	Yamaguchi, Yamaguchi-ken.
Chambon, L'Abbe' J. A.	R. C. C.	1900	Moto Tera-koji, Sendai, Miyagi-ken.
Chandler, Miss A. B.	A. B. C.	1899	60 Yamamoto-dori, Kobe.
Chapdelain, Rev. A.	R. C. C.	1896	Nakatsu, Buzen.
Chapman, Rev. G. B. A. & W.	C. of E.	1884	C. M. S. Divinity School, 22 Kawaguchi-cho, Osaka.

Chapman, Rev. J. J. (<i>Mrs. C. abs.</i>)	E. C.	1899	81 Hirosaka-dori, Kagazawa.
Chappell, Rev. Benjamin & W.	M. E. C.	1890	Aoyama Gakuin, Tokyo.
Chappell, Rev. J. & W.	E. C.	1895	Mito, Ibaraki-ken.
Charron, L'Abbe' T.	R. C. C.	1891	Catholic Mission, Hiroshima.
Charron, L'Abbe' I.	R. C. C.	—	Matsuyama.
Chatron, Rt. Rev. J., Bishop.	R. C. C.	1873	Osaka.
Chetrel, Rev. J. M.	R. C. C.	1892	Nagoya.
Cholmondeley, Rev. L. B., M. A.	C. of E.	1887	(<i>Absent.</i>)
Christmann, L'Abbe' Eugene,	R. C. C.	1887	Hakodate.
Church, Miss E. R.	A. B. U.	1888	<i>Stephens College, Columbia, Mo., U.S.A.</i>
Claggett, Miss M. A.	A. B. U.	1887	1 Mitoshiro-cho, Nichome, Kanda, Tokyo.
Clark, Rev. C. A. & W.	A. B. C.	1887	(<i>Absent.</i>)
Clarke, Rev. W. H. & W.	S. B. C.	1899	135 Kyomachi, Nichome, Kumamoto.
Clawson, Miss Bertha	C. C.	1898	2395 Minami-kawa Hori-cho, Tennoji, Minami-ku, Osaka.
Clement, Prof. E. W. & W.	A. B. U.	1894	29 Sanaizaka, Ichigaya, Tokyo.
* Clement, Mrs. L. H.	A.B.U.(Ind.)	1894	29 Sanaizaka, Ichigaya, Tokyo.
Coates, Rev. H. H. & W.	M. C. C.	1893	23 Kamitomi-zaka, Koishikawa, Tokyo.
Coates, Miss A. E.	M. P.	1895	330 Uramonzen-cho, Nagoya.
Cobb, Rev. E. S. & W.	A. B. C.	1904	Gakko-cho, Niigata.
Cockram, Miss H. S.	C. of E.	1893	Kagoshima.
Colborne, W. W., M. D. & W.	C. of E.	1897	Hakodate.
Colby, Miss A. M.	A. B. C.	1879	Baikwa Jo Gakko, Osaka.
Combaz, Rt. Rev. J. C.	R. C. C.	1880	Nagasaki.
Condon, Staff-Captain J. & W.	S. A.	1905	Naval and Mercantile Home, 123 Yamashita-cho, Yokohama.
Converse, Miss C. A.	A. B. U.	1889	34 Bluff, Yokohama.
Cook, Rev. H. H. & W.	R. C. U. S.	1902	78 Higashi Samban-cho, Sendai, Miyagi-ken.
Cooke, Rev. A. W. & W.	E. C.	1899	25 Tsukiji, Tokyo.
Cooper, Miss M. B.	P. M.	1903	Muro-machi Naka chojaka-do Kyoto.
Corgier, L'Abbe' F.	R. C. C.	1897	Hakodate, Hokkaido.
Cornier, L'Abb' A.	R. C. C.	1900	Otaru, Hokkaido.
Corre, Rev. J. M.	R. C. C.	1876	Yatsushiro, Kumamoto-ken.
Correll, Rev. I. H., D.D. & W.	E. C.	1873	Nara, Nara-ken.
Cosand, Rev. Jos. & W.	U. B. C.	1885	50 Tsukiji, Tokyo.
Couch, Miss S. M.	R. C. A.	1892	Sturges Seminary, No. 14 Higashiyamate, Nagasaki.
Court, Rev. Wm. & W.	M. E. S.	1901	35 Shichome, Nakayamate-dori, Kobe.
Cousin, Rt. Rev. Bishop J. A.	R. C. C.	1866	Nagasaki.
Cowen, Mr. J. L. & W.	M. E. C.	1899	3 Shichome, Ginza, Tokyo.
Cowman, Rev. C. E. & W.	O. M. S.	1900	Kashiwagi, Yodobashi-machi, Tokyo-fuka.
Cox, Miss A. M.	C. of E.	1900	3 Nishi-uwa-machi, Nagasaki.
Cozad, Miss Gertrude	A. B. C.	1888	59 Nakayamate-dori, Rokuchome, Kobe.
Craig, Miss M., B. A.	M. C. C.	1903	8 Toriizaka Azabu, Tokyo.

Crawford, Miss O. M.	C. of E.	1902	Nagasaki.
Crombie, Miss E. M.	M. C. C.	1893	Ueda, Nagano-ken.
* Cropper, Miss Eline	C. of E. (Ind)	1902	4 Shika-cho, Kumamoto.
Crosby, Miss J. N.	W. U. M.	1871	212 Bluff, Yokohama.
Cumming, Rev. C. K. & W.	P. M. S.	1889	112 Yamamoto-dori, Shichome, Kobe.
Cunningham, Rev. W. D. & W.	Ind.	1901	6 Naka-cho Yotsuya, Tokyo.
Cunningham, Miss M. J.	M. C. C.	1887	Ei-wa Jo Gakko, Shizuoka, Shizuoka-ken.
Curtis, Rev. F. S. & W.	P. M.	1887	Ichijo-dori, Muro-machi, Nishi-ye-iru, Kyoto.
Curtis, Rev. W. L. & W.	A. B. C.	1890	Gakko-cho, N'igata.
Cuthbert, Rev. W. J. & W.	E. C.	1902	Kyoto.

D

Dalibert, L'Abbe' Desire	R. C. C.	1884	Catholic Mission, Yamagata, Yamagata-ken.
Daniels, Miss N. M.	M. E. C.	1898	(Absent.)
Daniels, Miss Mary B.	A. B. C.	1889	25 Kawaguchi-cho, Osaka.
Danielson, Miss Mary	A. B. U.	1902	39 Kanaya-machi, Itchome, Kita-ku, Osaka.
Daridon, Rev. H.	R. C. C.	1886	Catholic Mission, Tokushima, Tokushima-ken.
Daughaday, Miss M. A.	A. B. C.	1883	Kita San, Nishi Shichiban-cho, Sapporo.
Daumer, Rev. J. M.	R. C. C.	1895	(Absent.)
Davey, Rev. P. A.	C. C.	1899	74 Hisakata-machi Koishikawa, Tokyo.
Davidge, Mr. C. W.	C. of E.	1899	Nakayamate-dori, Kobe.
Davies, Rev. G. H.	C. of E.	1896	Yamamoto-dori, Kobe.
Davis, Rev. J. D., D.D., & W.	A. B. C.	1871	(Absent.)
Davis, Rev. W. A. & W.	M. E. S.	1891	Hakubutsu - kwan - no - mae, Kyoto.
Davison, Rev. C. S. & W.	M. E. C.	1903	93 Samban-cho, Sendai.
Davison, Rev. J. C., D. D., & W.	M. E. C.	1873	435 Shinyashiki, Kumamoto.
Davison, Miss Mabel W.	M. E. C.	1903	Kwassui Jo Gakko, Nagasaki.
Deacon, Miss L. M. C.	M. C. C.	1901	Kofu, Yamanashi-ken.
Dean, Miss Almyra	M. P.	1900	Motoshiro-cho, Hamamatsu.
Dearing, Rev. J. L., D.D., & W.	A. B. U.	1889	75B Bluff, Yokohama.
DeForest, Miss Charlotte B.	A. B. C.	1902	60 Yomamoto-dori, Rokuchome, Kobe.
DeForest, Rev. J. H., D.D., & W.	A. B. C.	1874	Rokken-cho, Sendai, Miyagi-ken.
Deffrennes, Rev. Joseph	R. C. C.	1892	Catholic Mission, Ichinoseki, Iwate-ken.
Demangelle, Rev. A. H.	R. C. C.	1892	35 Tsukiji, Tokyo.
Demaree, Rev. T. W. B. & W.	M. E. S.	1889	Matuyama, Iyo.
Denton, Miss M. F.	A. B. C.	1888	Doshisha Jo Gakko, Kyoto.
DeWolf, Miss H. E.	M. C. C.	1904	8 Toriizaka, Azabu, Tokyo.
Deyo, Miss Mary.	R. C. A.	1888	Morioka, Iwate-ken.
Dickerson, Miss Augusta	M. E. C.	1888	53 Moto-cho, Hakodate.
* Dickerson, Miss E.	M. E. C.	1897	262 A Bluff, Yokohama.
Dodd, Adjutant H. & W.	S. A. (S.M.)	1904	Seamen's Institute, 54 Sannomiya-cho, Itchome, Kobe.

Dodge, Miss K. A.	A. B. U.	1903 47 Shimotera-machi, Himeji.
Dooman, Rev. Isaac & W.	E. C.	1887 (<i>Absent.</i>)
Dossier, L'Abbe' R.	R. C. C.	— Wakamatsu.
Dowd, Miss Annie	P. M. S.	1887 180 Takaji-machi, Kochi, Kochi-ken.
Draper, Rev. G. F. & W.	M. E. C.	1880 <i>Syracuse N. Y., U.S.A.</i>
Drouart de Lezey, L'Abbe' F. L.	R. C. C.	1873 2489 Miyoshi-cho, Kofu.
Duce, Brig. C. & W.	S. A.	1897 3 Shibaguchi, Nichome, Tokyo.
Dunlop, Rev. J. G. & W.	P. M.	1850 51 Hoekami-cho, Fukui, Fukui-ken.
Dunning, Rev. M. D. & W.,	A. B. C.	1902 Karasumaru-dori, Imadegawa- agaru, Kyoto.
Durand, Rev. J. E.	R. C. C.	1885 Catholic Mission Iwajima, Nagasaki.
Duthu, L'Abbe' J. B.	R. C. C.	1888 Catholic Mission Okayama, Okayama-ken.

E

Edmeades, Miss E.	Ind.	1904 Matsuye, Idzumo.
Ellis, Miss Sarah	S. F.	1902 30 Koun-machi, Mita, Shiba, Tokyo.
Embersen, Rev. R. & W.	M. C. C.	1900 Nishi Kusabaku-cho, Shizu- oka.
Erdmar n, Rev. J. P. & W.	P. M.	1903 Yamaguchi, Yamaguchi-ken.
Erskine, Rev. W. H. & W.	C. C.	1904 Nakanaga-cho, Akita, Akita- ken.
Evans, Rev. Chas. H. & W.	E. C.	1894 Maebashi.
Evans, Miss Sala	P. M. S.	1803 Sakawa, Kochi-ken.
Evans, Miss A.	C. of E.	1901 Hakodate.
Evington, Rt. Rev. Bish. H. & W.	C. of E.	1874 9 Deshima, Nagasaki.
Evrard, L'Abbe' F.	R. C. C.	1867 35 Tsukiji, Tokyo.

F

Fage, L'Abbe' P.	R. C. C.	1883 Catholic Mission, Kobe.
Faurle, L'Abbe' U.	R. C. C.	1873 Catholic Mission, Aomori, Aomori-ken.
Faust, Rev. A. K. & W.	R. C. U. S.	1900 78 Higashi Samban-cho, Sendai, Miyagi-ken.
Faveryrial, L'Abbe' J.	R. C. C.	1894 Catholic Mission, Tottori.
Favier, L'Abbe' Joseph	R. C. C.	1888 Sendai, Miyagi-ken.
Ferguson, Rev. D.	E. P.	— Tainan, Formosa.
Ferrand, Rev. P. C.	R. C. C.	1890 17 Koishikawaku, Myoga- dani, Tokyo.
Ferrie, Rev. J. B.	R. C. C.	1880 Naze, Oshima, Nagasaki-ken.
Fernance, Ensign C.	S. A.	1898 (<i>Absent.</i>)
Field, Eld. F. W. & W.	S. D. A.	1901 30 Oiwake-cho, Hongo, Tokyo.
Field, Rev. W. P. G., M. A. & W.	C. of E.	1902 Christ Church, 234 Bluff, Yokohama.
Fife, Miss N. E.	A. B. U.	1887 733 <i>Crouse Ave., Syracuse, N. Y., U.S.A.</i>
Finch, Miss E.	Ind.	1893 143 Wakumatsu-cho, Yoko- suka, Kanagawa-ken.
Fisher, Rev. C. H. D. & W.	A. B. U.	1882 30 B Tsukiji, Tokyo.

Fisher, Mr. Galen M. & W.	Y. M. C. A.	1893 (<i>Absent.</i>)
Forrest, Miss Anna L.	M. P.	1902 330 Uramonzen-cho, Nagoya.
Foss, Rt. Rev. Bish H. J., D.D., & W.	C. of E.	1876 The Firs, Shinomiya, Kobe.
Foster, Miss A. L. A.	P. M.	1902 Yamaguchi, Yamaguchi-ken.
Fraineau, Rev. Th.	R. C. C.	1873 Urakami, Nagasaki-ken.
Frank, Rev. J. W. (<i>Mrs. F. abs.</i>)	M. P.	1899 83 Hinode-cho, Yokohama.
Fretz, Rev. E. D. & W.	M. E. C.	1904 Fukuoka, Fukuoka-ken.
Frost, Miss E.	Ind.	1900 6 Kasumi-cho, Azabu, Tokyo.
Fry, Rev. E. C. & W.	A. C. C.	1894 Utsunomiya, Tochigi-ken.
Freeth, Miss F. M.	C. of E.	1896 Uramachi, Susaki, Fukuoka, Fukuoka-ken.
Fugill, Miss F. M.	C. of E.	1893 Kennai, Hamada, Iwami.
Fulkerson, Rev. E. R., Ph. H. D.	M. E. C.	1886 6 B Higashi-yamate, Nagasaki.
Fuller, Rev. A. R. & W.	C. of E.	1888 10 Deshima, Nagasaki, (<i>Sec'y C.M.S.</i>)
Fulton, Rev. G. W. & W.	P. M.	1889 34 Tobiume-cho Kanazawa, Kaga.
Fulton, Rev. S. P., D.D. & W.	P. M. S.	1888 1 Meiji Gakuin, Tokyo.
Fyson, Rt. Rev. Bish. P. K., D.D. & W.	C. of E.	1874 Hakodate.
Fyson Miss R.	C. of E.	1904 Hakodate.

G

Gaines, Miss N. B.	M. E. S.	1887 Leesburg, Florida, U.S.A.
Galgey, Miss L. A.	C. of E.	1899 Nishinomiya, Fukuyama, Hiroshima-ken.
Gardiner, Mr. J. McD. & W.	E. C.	1880 15 Goban-cho, Kojimachi, Tokyo.
Gardner, Rev. C. G., M.A. & W.	C. of E.	1887 Uenoyama, Tanaka-cho, Shimonoseki.
Gardner, Miss Sarah,	P. M.	1889 (<i>Absent.</i>)
Garnier, Rev. L. Fr.	R. C. C.	1885 Sakitao, Amakusa, Nagasaki-ken.
Garvin, Miss A. E.	P. M.	1882 22 Kawaguchi-machi, Osaka.
Gauld, Rev. Wm.	C. P.	— Tamsui, Formosa.
Geley, Rev. J. B.	R. C. C.	1895 Wakayama, Wakayama-ken.
Gemmell, Rev. W. C., M. A.	C. of E.	1895 11 Sakae-cho, Shiba, Tokyo.
Gerhard, Prof. Paul Lambert, & W.	R. C. U. S.	1897 59 Kwozenji-dori, Sendai, Miyagi-ken.
Gheer, Miss Jennie M,	M. E. C.	1879 Kagoshima, Kagoshima-ken.
Gibbons, Miss K. Anna	P. M.	1903 Hokuuriku Jo Gakko, Kanazawa, Kaga.
Gillespy, Miss J. C.	C. of E.	1902 12 Kawaguchi-cho, Osaka.
Gillett, Miss E. R.	Ind.	1896 26 Bizen-cho, Mito.
Giraudias, L'Abbe'	R. C. C.	— Shizuoka.
Gleason, Mr. George & W.	Y. M. C. A.	1901 32 Kawaguchi-machi, Osaka.
Glenn, Miss Agnes	H. F.	1901 Choshi, Shimōsa.
Glenn, Miss Lizzie	H. F.	1903 Choshi, Shimōsa.
Goodman, Miss C.	A. B. C.	1903 60 Yamamoto-dori, Kobe.
Gordon, Mrs. A. D.	A. B. C.	1872 (<i>Absent.</i>)
Gorbald, Rev. R. F. & W.	P. M.	1904 Toyama, Toyama-ken.
Gracey, Rev. I.	R. C. C.	1897 Naze, Oshima, Nagasaki-ken.
Gray, Rev. W. R., M.A. & W.	C. of E.	1896 Akayama, Matsuye.
Greene, Rev. D. C., D.D. & W.	A. B. C.	1869 22 Nakano-cho, Ichigaya, Tokyo.

Gregg, Miss M. P. V.	C. of E.	1898 145 Kokutaiji-mura, Hiroshima.
Griffin, Miss A.	C. of E.	1902 3 Higashi-yamate, Nagasaki.
Griffiths, Miss M. B.	M. E. C.	1889 Hirosaki, Aomori-ken.
Grinaud, L'Abbe' A.	R. C. C.	— Kochi.
Gring, Rev. A. D. & W.	E. C.	1889 (<i>Absent.</i>)
Griswold, Miss Fannie E.	A. B. C.	1889 (<i>Absent.</i>)
Grover, Mr. D. I.	A. B. C.	1904 Karasumori-dori, Kyoto.
Guerin, L'Abbe' J. N.	R. C. C.	1896 80 Yamashita-cho, Yokohama.
Gulick, Rev. S. I., D.D. & W.	A. B. C.	1888 (<i>Absent.</i>)
Gulick, Miss J. A. E.	A. B. C.	1874 Miyazaki, Miyazaki-ken.
Guy, Rev. H. H. & W.	C. C.	1893 257 Nakazato, Takinogawa-mura, Tokyo.

H

Hass, Pfarrer H., Dr. Theol. & W. G. E. M.		1898 39 Kamitomizaka-cho, Koishikawa, Tokyo.
Haden, Rev. T. H. & W.	M. E. S.	1895 <i>Care Vanderbilt Univ., Nashville, Tenn., U.S.A.</i>
Hager, Rev. S. E. & W.	M. E. S.	1893 Hiroshima.
Hagin, Rev. Fred E. & W.	C. C.	1900 72 Myogadani-machi, Koishikawa, Tokyo.
Hail, Rev. A. D., D.D. & W.	C. P. M.	1878 19 Kawaguchi, Osaka.
Hail, Miss A. N.	C. P. M.	1902 19 Kawaguchi-cho, Osaka.
Hail, Rev. J. B., D.D. & W.	C. P. M.	1877 Wakayama, Kii.
Hail, Rev. J. E. & W.	C. P. M.	1900 22 Furukawa-cho, Tsu, Ise
Halbout, Rev. A. A.	R. C. C.	1888 Chinaze, Oshima, Nagasaki-ken.
Halsey, Miss L. S.	P. M.	1904 33 Kami Niban-cho, Kojimachi, Tokyo.
Hamblen, Rev. S. W. & W.	A. B. U.	1889 30 A Tsukiji, Tokyo.
Hambleton, Rev. G. F. & W.	S. B. C.	1901 224 Hirano-cho, Kagoshima.
Hamilton, Rev. H. J. & W.	C. of E.	1893 43 Higashi Kataha, Nagoya.
* Hamilton, Miss L. C.	C. of E. (Ind.)	1887 (<i>Absent.</i>)
Hamilton, Staff-Captain A. & W.	S. A.	1898 3 Shibaguchi, Nichome, Tokyo.
Hampton, Miss M. A.	M. E. C.	1881 53 Motomachi, Hakodate.
Hand, Miss Julia E.	W. U. M.	1900 212 Bluff, Yokohama.
Hargrave, Miss I. M.	M. C. C.	1889 8 Torii-zaka, Azabu, Tokyo.
Harnois, Rev. F. D.	R. C. C.	1894 Kanazawa, Ishikawa-ken.
Harrington, Rev. C. K., D.D. & W.	A. B. U.	1886 67 B Bluff, Yokohama.
Harrington, Rev. F. G. (<i>Mrs. H. abs.</i>)	A. B. U.	1887 67 B Bluff, Yokohama.
Harris, Bishop N. C., D.D., L.L., D. (<i>Mrs. H. abs.</i>)	M. E. C.	1873 Aoyama, Tokyo.
Harrison, Miss Jessie	Ind.	1896 17 Hikawa-cho, Akasaka, Tokyo.
Hart, Miss C. E.	M. C. C.	1889 Kofu, Yamanashi-ken.
Harvey, Miss Mande.	S. D. A.	1904 42 Yamamoto-dori, Nichome, Kobe.
Hatcher, Staff-Captain M.	S. A.	1395 3 Shibaguchi, Nichome, Tokyo.
Hauch, Rev. J. P. & W.	E. A.	1899 44 Tsukiji, Tokyo.

Haworth, Rev. B. C., D.D. & W.	P. M.	1887	6 B Tsukiji, Tokyo.
Haworth, Miss Alice	P. M.	1887	(Absent.)
* Head, Miss Jane	C. of E.	1890	Matsuye.
Heath, Miss May E.	C. M. A.	1902	Atsuta, Aichi-ken.
Heaton, Miss C. A.	M. E. C.	1893	92 Sambancho, Sendai, Miyagi-ken.
Heaslett, Rev. S.	C. of E.	1900	Tokushima, Awa, Shikoku.
Hebert, Rev. E.	R. C. C.	1896	Catholic Mission, Tamashima.
Heinrich, L'Abbe' Alph.	R. C. C.	—	32 Iidamachi, Sanchome, Tokyo.
Helm, Mr. V. W. & W.	Y. M. C. A.	1899	22 Gochome, Fujimi-cho, Kojimachi, Tokyo.
Hereford, Rev. J. W. & W.	C. P. M.	1902	Wakayama, Kii.
Hermann, Miss Valentine	Y. M. C. A.	1903	15 Dote Sambancho, Koji- machi, Tokyo.
Herve, L'Abbe.	R. C. C.	1897	Catholic Mission, Tsuruga- oka, Echigo.
Heuzet, Rev. A. E.	R. C. C.	1895	Kirino-ura, Goto.
Hewett, Miss E. J.	M. E. C.	1884	Sendai.
Heywood, Miss G.	E. C.	1904	Kawagoye.
Hibbard, Mr. V. C. & W.	Y. M. C. A.	1902	22 Gochome, Fujimi-cho, Kojimachi, Tokyo.
Hind, Rev. J. & W.	C. of E.	1890	107 Higashi Kajimachi, Kokura, Fukuoka-ken.
Hill, Rev. G. W. & W.	A. B. U.	1895	Seki-ushinoji-mura, Naka- jima, Shimonoseki.
Hodges, Miss Olive I.	M. P.	1902	244 B Bluff, Yokohama.
Hogan, Miss F. M. F.	C. of E.	1892	1 Nagasaka-cho, Azabu, Tokyo.
Holbrook, Miss Ella M.	M. E. C.	1901	6 Higashi Sotobori-cho, Nagoya.
Holbrook, Miss M. A.	A. B. C.	1889	60 Yamamoto-dori, Kobe.
Holland, Miss J. M.	C of E (Ind.)	1889	12 Kawaguchi-machi, Osaka.
Holts, L.	R. C. C.	—	43 Bluff, Yokohama.
Hondelink, Rev. Garret & W.	R. C. A.	1903	45 Sato Suji, Shimotatsu-cho, Kagoshima.
Hope, Rev. S. R. & W.	P. M. S.	1892	3 Nakahat-cho, Toyohashi, Aichi-ken.
Houston, Miss Ella	P. M. S.	1891	Kinjo Jo Gakko, Shirakabe- cho, Shichome, Nagoya.
Howard, Rev. A. T. & W.	U. B. C.	1898	29 Huffman Ave., Dayton, Ohio, U.S.A.
Howard, Miss R. D.	C. of E.	1890	Itchome, Tanimachi, Higashi- ku, Osaka.
Howie, Miss J. L.	M. C. C.	1900	Eiwa Jo Gakko, Shizuoka, Shizuoka-ken.
Hoyt, Miss Olive S.	A. B. C.	1902	60 Yamamoto-dori, Koke.
Huett, Rev. C. W. & W.	M. E. C.	1897	Denver, Colo., U.S.A.
Hughes, Mr. H. & W.	C. of E.	1880	Nakayamate-dori, Kobe.
Hughes, Miss Alice M.	C. of E.	1897	Sapporo, Hokkaido.
Hughes, Miss G. A.	A. B. U.	1900	39 Nakaya-machi, Itchome, Kita-ku, Osaka.
Huhold, Miss E. M. S.	C. of E.	1892	5 Soze-cho, Nakanoshima, Osaka.
Huss, L'Abbe' A.	R. C. C.	—	Matsumoto, Nagano-ken.

Hutchinson, Rev. A. B. & W.	C. of E.	1882 3	Hama-machi, Fukuoka, Fukuoka-ken, (<i>Acting Sec'y C. M. S.</i>)
Hutt, L'Abbe' Alfred	R. C. C.	1898	Catholic Mission, Muroran, Hokkaido.
Hyde, Miss Violet	C. of E.	1901 33	Nakayamate-dori, Kobe

I

Iglehart, Rev. E. T.	M. E. C.	1904	Aoyama Gakuin, Tokyo.
Imbrie, Rev. Wm., D.D. & W.	P. M.	1875	(<i>Absent.</i>)
Imhof, Miss Louise	M. E. C.	1879	Sapporo.

J

Jacquet, L'Abbe' Vicar Gen. C.	R. C. C.	1881	Skimizu-koji, Sendai, Miyagi-ken.
* Jeffreys, Rev. H. S. (<i>Mrs. I. abs.</i>)	E. C. (Ind.)	1889 53	Tsukiji, Tokyo.
Jex-Blake, Miss M. B.	C. of E.	1898	Hakodate, (<i>Absent.</i>)
Johnson, Miss Ella W.	Luth.	1903 8	Kushiwara-machi, Kurume, Fukuoka-ken.
Johnsen, Rev. W. T. & W.	P. M.	1902	Sapporo.
Johnson, Miss Kate V.	C. C.	1886 202	Sendagi Hayashi-cho, Hongo, Tokyo.
Johnson, Rev. F. R. & W.	E. P.	—	Tainan, Formosa.
Joly, Rev. E. Cl.	R. C. C.	1885	Miyazaki, Miyazaki-ken.
Jones, Rev. E. H. & W.	A. B. U.	1888 619	So. Sprague Ave., Tacoma, Wash., U.S.A.
Jones, Rev. W. Y. & W.	P. M.	1894	Freehold, New Jersey, U.S.A.
Jost, Miss. H. J.	M. C. C.	1898 75	Hirosaki-dori, Kanazawa, Kaga.
Judson, Mis Cornelia.	A. B. C.	1887	(<i>Absent.</i>)
* Julius, Miss O.	C. of E.	1888 14.	B Tsukiji, Tokyo.

K

Kammerer, Miss Anna, M.	E. A.	1900 84	Sasugaya-cho, Koishikawa, Tokyo.
Kapfer, Rev. C. J.	R. C. C.	1900	Kanazawa, Ishikawa-ken.
Keen, Miss E. M.	C. of E.	1896 52	Takara-machi, Kokura, Fukuoka-ken.
Keith, Miss C. F.	A. B. C.	1899	(<i>Absent.</i>)
Keltipeter, Rev. J.	R. C. C.	1893	Miiraku, Goto.
Kennedy, Rev. F. W. & W.	C. of E.	1892	Arigasaki, Matsumoto, Nagano-ken.
Kent, Miss L. T.	C. of E.	1903 1	Nagasaka-cho, Azabu, Tokyo.
Kidder, Miss A. H.	A. B. U.	1875 10	Fukuro-machi, Surugadai, Tokyo.
Kidwell, Miss Lola M.	M. E. C.	1894	Kwassui Jo Gakko, Nagasaki.
Kilbourne, Rev. E. A. & W.	O. M. S.	1901	Kashiwagi, Yodobashi-machi, Tokyo-fuka.

Killam, Miss A., B. A.	M. C. C.	1902	8 Toriizaka, Azabu, Tokyo.
* Kimball, Miss J.	E. C.	—	Nara, Nara-ken.
King, Rev. A. F., M. A.	C. of E.	1888	11 Sakae-cho, Shiba, Tokyo.
King-Wilkinson, Miss Maud	C. of E.	1898	Matsuye.
Knight, Rev. O. H.	C. of E.	1899	Akayama, Matsuye.
Knipp, Rev. J. E. & W.	U. B. C.	1900	(Absent.)
Kuhns, Miss M. M.	M. P.	—	244 Bluff, Yokohama, (Absent.)
Kurvinen, Miss Esteri S.	Luth.	1900	Hanabusa-koji, Saga.

L

Lafon, L'Abbe' H.	R. C. C.	1881	Sapporo, Hokkaido.
Laing, Miss M. K.	M. C. C.	1900	75 Hirosaki-dori, Kanazawa, Kaga.
Laisne, L'Abbe' T.	R. C. C.	1888	Catholic Mission, Matsuye.
Lambuth, Mrs. M. I.	M. E. S.	1886	3 Shichome, Nakayamatedori, Kobe.
Lampe, Rev. W. E. & W.	R. C. U. S.	1900	59 Kwozenji-dori, Sendai, Miyagi-ken.
Landis, Rev. H. M. & W.	P. M.	1888	(Absent.)
Landsborough, D., M.D.	E. P.	—	Chianghoa, Formosa.
Lang, Rev. D. M.	C. of E.	1890	Motomachi, Hakodate, Hokkaido, (Secretary C.M.S.)
Langlais, Rev. J.	R. C. C.	1878	(Absent.)
Landsdorf, Rev. W. B., Litt. D. & W.	P. M.	1902	189 Kokutaiji-mura, Hiroshima.
Langton, Miss H.	C. of E.	1902	22 Rokuchome, Hirakawa-cho, Kojimachi, Tokyo.
Laning, Henry, M. D.	E. C.	1873	5 Kawaguchi-cho, Osaka.
Lanius, Miss Anna B.	M. E. S.	1898	Palmyra, Missouri, U.S.A.
Lansing, Miss Harriet M.	R. C. A.	1893	413 Yamashita-cho, Kago-shima.
Latham, Rev. H. L. & W.	C. P. M.	1903	Yamada, Ise.
Lawrence, Mr. A. & W.	B. S.	—	(Absent.)
Layman, Rev. H. L. & W.	M. P.	1895	12 Shinriudo-cho, Azabu, Tokyo.
Lea, Rev. A., & W.	C. of E.	1897	(Absent.)
Learned, Rev. D. W., D.D., & W.	A. B. C.	1875	Imadegawa-dori, Kyoto.
* Learned, Miss Grace W.	A. B. C.	—	Imadegawa-dori, Kyoto.
Leavitt, Miss J. L.	C. P. M.	1881	Tanabe, Wakayama-ken.
Lebel, Rev. E.	R. C. C.	1882	Usuki.
Lee, Miss Mabel,	M. E. C.	1904	Aoyama Jo Gakko, Tokyo.
Lemarchal, L'Abbe' J. M.	R. C. C.	—	80 Yamashita, Yokohama,
Lemarie, Rev. F. M. P.	R. C. C.	1898	Yatsushiro, Kumamoto-ken
Lemoine, Rev. C. J.	R. C. C.	1894	19 Skiguchi, Daimachi, Koishikawa, Tokyo.
Lewis, Miss A. G.	M. F. C.	1898	221 Bluff, Yokohama.
Ligneul, L'Abbe' F. A.	R. C. C.	1880	35 Tsukiji, Tokyo.
Lindstrom, Rev. H. & W.	C. M. A.	1891	22 Shimonaka-machi, Hiroshima.
Lippard, Rev. C. K. & W.	Luth.	1900	175 Nakanohashi-koji, Saga.
Lissarague, Rev.	R. C. C.	1901	19 Mukoyanagiwara, Tokyo.
Lloyd, Miss J.	E. P.	—	Tainan, Formosa.
Logan, Rev. C. A. & W.	P. M. S.	1902	Hon-cho, Tokushima, Awa.
Lombard, Rev. F. A.	A. B. C.	1900	Muro-machi, Kyoto.

Lonsgtreth, Miss Sara M.	S. F.	1903 30 Koun-machi, Mita, Shiba, Tokyo.
Lockwood, S. A., M. D.	S. D. A.	1902 42 Yanamoto-dori, Nichome, Kobe.
Lockwood, Mrs Myrtle S., M. D.	S. D. A.	1902 42 Yamamoto-dori, Nichome, Kobe.
Loomis, Rev. Henry, & W.	B. S.	1872 223 Bluff, Yokohama.
Loomis, Miss Clara D., A. M.	W. U. M.	1901 223 Bluff, Yokohama.
Lovell, Miss Lisa.	E. C.	1890 54 Tsukiji, Tokyo.
Luneau, L'Abbe' A.	R. C. C.	— Osaka.
Luther, Miss Ida R.	P. M.	1893 Hokuriku Jo Gakko, Kanazawa, Kaga.

M

MacAdam, Miss Caroline F.	E. C.	1900 17 Tsukiji, Tokyo.
MacCauley, Mrs. Fannie C.	M. E. S.	1901 Hiroshima Girls' School, Hiroshima.
Macdonald, Miss A. C.	Y. W. C. A.	1904 15 Dote Sambancho, Kojimachi, Tokyo.
Mackie, Miss J.	C. of E.	1900 Kennai, Hamada, Iwanai.
MacNair, Rev. T. M. & W.	P. M.	1883 2 Nishimachi, Nihonenoki, Tokyo.
MacRae, Miss E.	E. C.	1887 Sendai, Miyagi-ken.
Madden, Rev. M. B. & W.	C. C.	1895 69 Kwozenji-dori, Sendai, Miyagi-ken.
Madeley, Rev. W. F. & W.	E. C.	1889 (<i>Absent</i>)
Makeham, Miss Eva.	C. of E.	1902 Arigasaki, Matsumoto, Shinshu.
Mann, Miss Irene P.	E. C.	1895 Hirosaki, Aomori-ken.
Marie, L'Abbe' L. C.	R. C. C.	1888 Hiroshima, Hiroshima-ken.
Marion, L'Abbe' P.	R. C. C.	1895 Niigata.
Marmand, Rev. J. F.	R. C. C.	1876 Kuroshima.
Marmonier, L'Abbe' P. C. H.	R. C. C.	1900 Okayama, Okayama-ken.
Mathon, L'Abbe' Remy.	R. C. C.	1894 Akita, Yamagata-ken.
Matthews, Rev. W. K.	M. E. S.	1902 Yamaguchi, Yamaguchi-ken.
Matthewson, Rev. W. F. & W.	F. M.	1903 Tennoji, Osaka.
Matson, Rev. Aug. & W.	S. J. A.	1901 Motomura, Oshima, Izu.
Matrat, Rev. J. Fr.	R. C. C.	1881 Hibosashi, Hirado.
Maxwell, J. L., M. D. & W.	E. P.	— Tainan, Formosa.
Maynard, Rev. Nathan & W.	S. B. C.	1894 141 Koya-machi, Kokura, Fukuoka-ken.
Mayo, Miss L. E.	P. M.	1901 Hokuriku Jo Gakko, Kanazawa, Kaga.
Mayrand, Rev. P. A.	R. C. C.	1889 34 Honcho, Kami-machi, Hachioji.
McAlpine, Rev. R. E. & W.	P. M. S.	1885 64 Shirakabe-cho, Nagoya.
McCaleb, Rev. J. M. & W.	Ind.	1892 12 Tsukiji, Tokyo.
McCauley, Mrs. J. K.	P. M.	1880 356 Okubo, Tokyo.
McCollum, Rev. J. W., D.D. & W.	S. B. C.	1889 <i>Gallion, Ala., U.S.A.</i>
McCord, Rev. E. K. & W.	A. C. C.	1900 41 Karahori-machi, Sendai.
McCoy, Rev. R. D. & W.	C. C.	1904 456 Tabata, Tokyo.
McGinnis, Rev. R. H. & W.	C. of E.	1900 Ueda, Shinshu.
McIlwaine, Rev. W. B. & W.	P. M. S.	1889 180 Takajo-machi, Kochi, Kochi-ken.

McKenzie, Rev. D. R. & W.	M. C. C.	1891 14 Nakatakajo-machi, Kanazawa, Kaga.
McKim, Miss Bessie.	E. C.	1905 38 Tsukiji, Tokyo.
McKim, Rt. Rev. Bishop John, D.D. & W.	E. C.	1880 38 Tsukiji, Tokyo.
Mead, Miss L.	A. B. U.	1890 173 Innai, Chofu, Yamaguchi-ken.
Meade, Miss Bessie.	E. C.	1904 Akita, Akita-ken.
Mebane, Miss Mary G.	P. M. S.	1904 1 Meiji Gakuin, Tokyo.
Melton, Miss Mary E.	M. E. C.	1897 Kwassui Jo Gakko, Nagasaki.
Merrifield, Rev. Fred.	A. B. U.	1904 29 Sanaizaka, Ichigaya, Tokyo.
Mevers, Rev. J. T. & W.	M. E. S.	1893 14 Kawaguchi-cho, Osaka.
Milliken, Miss Elizabeth P.	P. M.	1884 33 Kami Niban-cho, Tokyo.
Miller, Rev. E. R. & W.	R. C. A.	1872 25 E. 22nd. St., N. Y. City, U.S.A.
Miller, Rev. H. K. & W.	R. C. U. S.	1892 Chitose-En, Yamagata, Yamagata-ken.
Miller, Miss Alice.	Ind.	1895 7 Naka-cho, Yotsuya, Tokyo.
Mockridge, Rev. W. H., B. A.	C. of E.	1901 11 Sakae-cho, Shiba, Tokyo.
Monge, Rev. P.	R. C. C.	1895 Hirosaki, (<i>Absent.</i>)
Monk, Miss A. M.	P. M.	1904 33 Kami Niban-cho, Kojimachi, Tokyo.
Montagu, L'Abbe' L.	R. C. C.	— Morioka, Iwate-ken.
Moody, Rev. C. N.	E. P.	— Chianghua, Formosa.
Moore, Rev. J. P., D. D. & W.	R. C. U. S.	1883 5 Hikawa-cho, Akasaka, Tokyo.
Moore, Rev. J. B. & W.	P. M. S.	1890 25 Hama-machi, Susaki, Kochi-ken.
Morgan, Miss Agnes E.	C. P. M.	1889 (<i>Absent.</i>)
Morgan, Miss F. K.	M. C. C.	1889 75 Hirosaki-dori, Kanazawa, Kaga.
Morrison, Miss Theresa E.	V. W. C. A.	1904 15 Dote Samban-cho, Kojimachi, Tokyo.
Morton, Rev. E. S.	P. M. S.	1904 64 Shirakabe-cho, Nagoya.
Moseley, Rev. C. B. & W.	M. E. S.	1887 5 Kitano-cho, Kobe.
Moule, Rev. G. H. & W.	C. of E.	1903 2 Choanji-cho, Kumamoto.
Moulton, Miss Julia.	R. C. A.	1891 (<i>Absent.</i>)
Mugabure, Rt. Rev. P. X.	R. C. C.	1874 (<i>Absent.</i>)
Murphy, Rev. U. G. & W.	M. P.	1893 125 Minami Ise-machi, Nagoya.
Murray, Rev. D. A., D.D.	P. M.	1902 223 Kyohori-dori, Sancho-me, Osaka.
Myers, Rev. H. W. & W.	P. M. S.	1897 82 Hon-cho, Tokushima, Awa.

N

Nash, Miss E.	C. of E.	1891 Yonago, Tottori-ken.
Neely, Miss C. J.	E. C.	1899 (<i>Absent.</i>)
Nettleship, Mr. C. & W.	C. of E.	1890 Ainu School, Hakodate, (<i>Absent.</i>)
Newell, Rev. H. B. & W.	A. B. C.	1887 Matsuyama, Iyo.
Newcombe, Staff-Captain I.	S. A.	1895 Arata-machi, Sancho-me, 248 Yashiki no 15, Kobe.

Newton, Rev. J. C. C., D.D. & W. M. E. S.	1888	Kwansei Gakuin, (P. O. Box 54 Sannomiya) Kobe.
Nicolai, Bishop.	R. C. C. 1870	6 Higashi Koobai-cho, Surugadai, Tokyo.
Nielson, Rev. A. B.	E. P. —	Tainan, Formosa.
Nind, Rev. T. A.	C. of E. 1899	Okayama, Okayama-ken.
Niven, Rev. G. C. & W.	C. of E. 1894	Iwane-machi, Gifu.
Noailles, Rev. Oliver de	R. C. C. 1883	Moto-machi, Hakodate.
Norman, Rev. D. & W.	M. C. C. 1897	Agata-machi, Nagano.
Norman, Miss Lucy	Ind. 1901	Agata-machi, Nagano.
Norton, Miss E. L. B.	C. of E. 1900	Hakodate.
* Nott, Miss G.	C. of E. (Ind.) 1890	4 Shiken-cho, Kumamoto.



Obee, Rev. E. I. & W.	M. P. 1904	47 Chokyuji-machi, Nagoya.
Oldham, Miss Lavinia.	C. C. 1892	35 Nakano-cho, Ichigaya, Tokyo, (<i>Absent.</i>)
Olds, Rev. C. B. & W.	A. B. C. 1903	Miyazaki, Miyazaki-ken.
Oltmans, Rev. A., D.D. & W.	R. C. A. 1886	Meiji Gakuin, Tokyo.
Orr, Staff-Captain R. H. & W.	S. A. 1905	3 Shibaguchi Nichome, Tokyo.
Osborn, Miss C. M.	Univ. 1895	50 Takata, Oimatsu-cho, Koishikawa, Tokyo.
Osof, Pierre Marie, H. G. Mgr., Archbp of Tokyo.	R. C. G. —	35 Tsukiji, Tokyo.
Ostwald, Pfarrer M. & W.	G. E. M. 1903	23 Kamitomizaka, Koishikawa, Tokyo.



Painter, Rev. Sheldon	C. of E. 1896	C. M. S., Salisbury Sqr., London.
Palmer, Miss G.	C. of E. 1898	Iigura, Katamachi, Azabu, Tokyo.
Papinot, L'Abbe, E. J.	R. C. C. 1886	9 Wakaba-cho, Nichome, Yokohama.
Parker, Miss Alice.	C. of E. 1901	28 Nichome, Nagata-cho, Kojimachi, Tokyo.
Parmelee, Miss H. F.	A. B. C. 1877	Matsuyama, Iyo.
Parrott, Mr. Fred & W.	B. S. 1890	Bible House, 14 Mayemachi, Kobe.
Parshley, Rev. W. B. & W.	A. B. U. 1890	91 Summer St., Newton Centre, Mass., U.S.A.
Partridge, Rt. Rev. Bishop S. C. & W.	E. C. 1900	Kyoto.
Pasley, Miss M. L.	C. of E. 1893	Tsukasa-cho, Gifu, Gifu-ken.
Patrick, Rev. V. H. & W.	C. of E. 1899	34 Minami-cho, Ushigome, Tokyo.
Patton, Rev. J. L. & W.	E. C. 1891	Karasumaru-dori, Kyoto.
Patton, Miss Annie.	P. M. S. 1900	171 Terashima-machi, Tokushima, Awa.

Patton, Miss Florence.	P. M. S.	1895 171 Terashima-machi, Tokushima, Awa.
Paulson, Miss G. C.	A. B. U.	1899 766 Wells St., St. Paul, Minn., U.S.A.
Payne, Miss E. C.	C. of E.	1892 14 Tsukiji, Tokyo, (<i>Absent.</i>)
Peacocke, Miss K. M.	C. of E.	1895 14 Tsukiji, Tokyo.
Pearson, Ensign Mary.	S. A.	1898 (<i>Absent.</i>)
Peck, Miss Sally P.	E. C.	1901 Heian Jo Gakko, Kyoto.
Pedley, Rev. Hilton & W.	A. B. C.	1889 Mayebashi, Gunba-ken.
Peeke, Rev. H. V. S. & W.	R. C. A.	1888 143 Akamatsu-cho, Saga, Saga-ken.
Peery, Rev. R. B. & W.	Luth.	1892 Salem, Virginia, U.S.A.
Pelu, Rev. A. C. A.	R. C. C.	1872 Dozaki, Goto.
Penrod, Miss Christine.	A. C. C.	1892 26 Kasumi-cho, Azabu, Tokyo.
Perrin, Rev. H.	R. C. C.	1884 Kobe.
Perry, Rev. Fred A. & W.	M. P.	1902 47 Chokyoji-machi, Nagoya.
Peterson, Miss A. J.	S. J. A.	1891 Chiba, Shimōsa.
Pettee, Rev. J. H., D.D. & W.	A. B. C.	1878 Kodata Yashiki, Okayama, Okayama-ken.
Pettier, L'Abbe' A. E.	R. C. C.	1868 80 Yamashita-cho, Yokohama.
Phelps, Mr. Geo. S. & W.	Y. M. C. A.	1902 Imadegawa-dori, Kyoto.
Phelps, Miss F. E.	M. E. C.	1889 (<i>Absent.</i>)
Philipps, Miss E. G.	C. of E.	1901 1 Nagasaka-cho, Azabu, Tokyo.
Pierson, Rev. G. P. & W.	P. M.	1888 (<i>Absent.</i>)
Pieters, Rev. Albertus & W.	R. C. A.	1981 14 Oura Higashi-yamate, Nagasaki.
* Pieters, Miss Jennie A.	R. C. A.	1904 14 B Oura Higashi-yamate, Nagasaki.
Pifer, Miss B. Catherine.	R. C. U. S.	1901 Chitose-En, Yamagata, Yamagata-ken.
Pouget, L'Abbe' Armand.	R. C. C.	1893 Morioka, Iwate-ken.
Powell, Miss Lucy M.	R. C. U. S.	1900 78 Higashi Samban-cho, Sendai.
Pratt, Miss S. A.	W. U. M.	1892 212 Bluff, Yokohama.
Preston, Miss E. A.	M. C. C.	1888 Kofu, Yamanashi-ken.
Price, Ven. Archd. H. McC. E., M. A. & W.	C. of E.	1890 3 Kawaguchi-cho, Osaka. [See :—C. M. S. Central Japan Mission.]
Price, Rev. H. B. & W.	P. M. S.	1887 Clarksville, Tenn., U.S.A.
Fringie, Miss F. C.	C. of E.	1900 35 Higashi Goken-cho, Ushigome, Tokyo.
Prudham, Rev. W. W. & W.	M. C. C.	1900 Toyama, Etchu.
Pruett, Rev. R. L. & W.	C. C.	1895 18 Tsukiji, Tokyo.
Puissant, Rev. M.	R. C. C.	1888 Catholic Mission, Tamatsukuri.

R

Raguet, Rev. E.	R. C. C.	1879 Kagoshima, Kagoshima-ken.
Ralave, Rev. J. I.	R. C. C.	1885 Catholic Mission, Miyazu.
Ransom, Miss Mary H.	C. P. M.	1901 Wilimina Girls' School, Tamatsukuri, Osaka.
Ranson, Miss A. L.	E. C.	1904 Kawagoye.

Raould, Rev. G. E.	R. C. C.	1896	Kagoshima, Kagoshima-ken.
Rawlings, Rev. G. W. & W.	C. of E.	1900	4 Kawaguchi-cho, Osaka.
Ray, Rev. J. F. & W.	S. B. C.	1904	96 Daimyo-machi, Fukuoka.
Reader, Miss G. E.	C. of E.	1893	33 Nakayamate-dori, Kobe.
Rees, Mr. B. E. & W.	S. D. A.	1803	42 Yamamoto-dori, Nichome, Kobe.
Reid, Miss G. A.	C. of E.	1900	22 Hirakawa-cho, Rokucho-me, Kojimachi, Tokyo.
Reifsnider, Rev. C. F. & W.	E. C.	1901	Fukui.
Reifsnider, Mr. J. & W.	E. C.	1902	Fukui.
Remington, Miss Gertrude, M. D.	Ind.	1903	7 Naka-cho, Yotsuya, Tokyo.
Rey, L'Abbe' A.	R. C. C.	1889	Catholic Mission, Matsuye.
Rey, L'Abbe' J. P.	R. C. C.	1882	Shizuoka, Shizuoka-ken.
Reynaud, L'Abbe' Jules.	R. C. C.	1896	Hyakkoku-machi, Hirosaki, Aomori-ken.
Richard, Rev. H.	R. C. C.	1893	Daisuma, Oshima.
Rickards, Miss M.	C. of E.	1894	1 Nagasaka-cho, Azabu, Tokyo.
* Riddell, Miss S.	C. of E. (Ind.)	1890	4 Shika-cho, Kumamoto.
Rigby, Rev. Archie E. & W.	M. E. C.	1900	12 Higashiyamate, Nagasaki.
Riker, Miss Jessie.	C. P. M.	1903	Wilimina Girls' School, Tamatsukuri, Osaka.
Rioch, Miss Mary.	C. C.	1892	35 Nakano-cho, Ichigaya, Tokyo.
Ritson, Miss E.	C. of E.	1891	Tomida, Tokushima, Tokushima-ken.
Roberts, Miss A.	C. of E.	1897	Toyohashi.
Robertson, Miss M. A.	M. C. C.	1891	<i>St. John, N. B., Canada.</i>
Robinson, Rev. J. C. & W.	C. of E.	1888	(<i>Absent.</i>)
Robson, Adjutant John & W.	S. A. (S. M.)	1893	(<i>Absent.</i>)
Roland, L'Abbe' E.	R. C. C.	—	Fukuyama.
Rolman, Miss E. L.	A. B. U.	1884	304 <i>Division St., Amsterdam, N. Y., U.S.A.</i>
Rose, Miss C. H.	P. M.	1886	Otaru, Hokkaido.
Rousseau, L'Abbe' J.	R. C. C.	—	Wakamatsu.
Roussel, L'Abbe' A. M.	R. C. C.	—	17 Koishikawa, Myogadani, Tokyo.
Rowland, Rev. G. M., D.D. & W.	A. B. C.	1886	Sapporo.
Rowlands, Rev. F. G. & W.	C. of E.	1897	69 Kajiya-cho, Kagoshima, (<i>Absent.</i>)
Russell, Miss E.	M. E. C.	1879	Kwassui Jo Gakko, Nagasaki.
Ryerson, Rev. G. E.	C. of E.	1900	Naoetsu, Echigo, (<i>Absent.</i>)

S

Salmon, Very Rev. M.A., Vicar Gen.	R. C. C.	1868	Nagasaki.
Sander, Miss M.	C. of E.	1880	Yonago.
Sauret, Rev. M.	R. C. C.	1879	Kurume, Fukuoka-ken.
Schiller, Pfarrer Emil & W.	G. E. M.	1895	53 Higashi Sakura-machi, Kyoto.
Schneder, Rev. D. B., D.D. & W.	R. C. U. S.	1887	(<i>Absent.</i>)
Schumaker, Rev. T. E. & W.	A. B. U.	1889	18 Otsu-no-ni, Hanazono-cho, Otaru.
Schwartz, Rev. H. B. & W.	M. E. C.	1893	U.S.A.

Scott, Rev. C. S. & W.	M. E. C.	1904	Kagoshima
Scott, Rev. J. H. & W.	A. B. U.	1892	14 A Kawaguchi-machi, Osaka.
Scudder, Rev. Frank S. & W.	R. C. A.	1897	Nagano, Shinshu.
Searle, Miss S. A.	A. B. C.	1883	60 Yamamoto-dori, Kobe.
Seeds, Miss Leonora M.	M. E. C.	1890	(Absent).
Seeds, Miss Mabel.	M. E. C.	1901	Eiwa Jo Gakko, Fukuoka, Fukuoka-ken.
Sells, Miss E. A. P.	C. of E.	1893	(Absent).
Sharpe, Rev. A. L., M. A.	C. of E.	1903	78 Kawanabe, Shizuoka.
Sharpe, Miss G.	C. of E.	1903	8 Sakae-cho, Shiba, Tokyo.
Shaw, Miss Edith S.	A. B. C.	1899	Kobe.
Shaw, Miss L. L.	C. of E.	1904	12 Kawaguchi-cho, Osaka.
Sherman, Miss Mary B.	P. M.	1902	Sapporo, Hokkaido.
Shortt, Rev. Chas. H. C.	C. of E.	1902	Naoetsu, Niigata-ken.
Sifton, Miss I. A.	M. C. C.	1897	(Absent).
Singer, Miss F. E.	M. E. C.	1894	53 Moto-machi, Hakodate.
Slate, Miss Anna B.	M. E. C.	1902	221 Bluff, Yokohama.
Smart, Rev. W. H.	E. C.	1901	Urawa, Saitama-ken.
Smart, Miss Kara G.	W. C. T. U.	1902	30 B Tsukiji, Tokyo.
Smelser, Mr. F. L. & W.	H. F.	1895	83 Hinode-cho, Yokohama.
Smith, Rev. G. F. & W.	M. E. C.	1905	Nagoya.
Smith, Miss Lida B.	M. E. C.	1885	Kagoshima.
Smith, Miss S. C.	P. M.	1880	Sapporo, Hokkaido.
Snyder, Rev. S. S. & W.	R. C. U. S.	1894	(Absent).
Soper, Rev. Edmund. & W.	M. E. C.	1905	222 Bluff, Yokohama.
Soper, Rev. J., D. D. & W.	M. E. C.	1873	4 Aoyama Gakuin, Tokyo.
Soper, Miss Maud.	M. E. C.	1903	Aoyama Jo Gakko, Tokyo.
Southard, Miss Ada.	M. E. C.	1900	(Absent).
Spencer, Rev. D. S. & W.	M. E. C.	1888	Aoyama Gakuin, Tokyo.
Spencer, Miss M. A.	M. E. C.	1878	Aoyama Jo Gakko, Tokyo.
Stanford, Rev. A. W. & W.	A. B. C.	1886	Auburndale, Mass., U.S.A.
Steadman, Rev. F. W. & W.	A. B. U.	1902	168 Innai, Chofu, Yama-guchi-ken.
Steichen, L'Abbe' Michel.	R. C. C.	1886	21 Kasumi-cho, Azabu, Tokyo.
Stevens, Rev. E. S. & W. (Dr. Nina).	C. C.	1892	16 Nakanaga-cho, Akita, Akita-ken.
Stick, Rev. J. Munroe & W.	R. C. U. S.	1902	29 Tsuchidoi, Sendai, Miyagi-ken.
Stirling, Miss C. E.	P. M. S.	1887	180 Takajo-machi, Kochi, Kochi-ken.
Strain, Miss H. K.	W. U. M.	1900	212 Bluff, Yokohama.
Street, Lionel, M. D.	E. C.	1904	Kyoto.
Stuart, Miss J.	E. P.	—	Tainan, Formosa.
Suthon, Miss G.	E. C.	1889	Kanazawa, Kaga.
Sweet, Rev. Chas. F. & W.	E. C.	1898	25 Tsukiji, Tokyo, (Absent.)

T

Tague, Rev. C. A. & W.	M. E. S.	1893	Sulphur Springs, Kentucky, U.S.A.
Talcott, Miss E.	A. B. C.	1873	59 Nakayamate-dori, Roku-chome, Kobe.
Tapson, Miss A. M.	C. of E.	1888	Hakodate.
Taylor, Wallace, M.D. (Mhs. 7. abs.)	A. B. C.	1874	15 Kawaguchi-cho, Osaka.

Tennent, Miss	C. of E.	1891 Kumamoto.
Tenny, Rev. C. B. & W.	A. B. U.	1900 <i>East Hamlin, N.Y., U.S.A.</i>
Teusler, R. B., M. D. & W.	E. C.	1900 St. Luke's Hospital, 37 Tsukiji, Tokyo.
Thomas, Miss L. O.	M. E. S.	1897 (<i>Absent</i>).
Thomas, Miss Hettie.	M. E. C.	1903 Fukuoka, Fukuoka Ken.
Thomasma, Miss G. M.	R. C. A.	1904 413 Yamashita-cho, Kago- shima.
Thompson, Rev. David, D.D. & W.	P. M.	1863 (<i>Absent</i>).
Thompson, Miss Annie De F.	R. C. A.	1887 178 Bluff, Yokohama.
Thomson, Rev. R. A. & W.	A. B. U.	1888 <i>Care A.B.M. Union, Tremont Temple, Boston, Mass., U.S.A.</i>
Thornberry, Mr. R. W. & W.	S. M.	1903 26 Oura, Nagasaki.
Thornton, Mr. D. H. & W.	H. F.	1903 Choshi, Shimosa.
Thornton, Miss.	C. of E.	1887 1 Nagasaka-cho, Azabu, Tokyo.
Topping, Rev. Henry & W.	A. B. U.	1895 <i>Grawville, Ohio, U.S.A.</i>
Torrey, Miss Elizabeth.	A. B. C.	1890 60 Yamamoto-dori, Kobe.
Totten, Rev. Frank & W.	M. P.	1902 79 Oiwa, Shizuoka.
Towson, Rev. W. E. & W.	M. E. S.	1890 570 Tamatsukuri, Morino- miya, Nishi-no-cho, Osaka.
Tracy, Miss Mary E.	W. U. M.	1903 212 Bluff, Yokohama.
Trent, Miss E. M.	C. of E.	1894 4 Shirakabe-cho, Nagoya.
Trintiguac, L'Abbe' P.	R. C. C.	1896 Catholic Mission, Kochi, Kochi-ken.
Tristram, Miss K. A. S., B. A.	C. of E.	1880 12 Kawaguchi-cho, Osaka.
True, Miss Alice	A. C. C.	1898 Ishinomaki, Miyagi-ken.
Tucker, Rev. H. St. George.	E. C.	1899 (<i>Absent</i>).
Tulpin, Rev. E. A.	R. C. C.	1877 Toyama, Toyama-ken.
Turner, Rev. W. P. & W.	M. E. S.	1890 Uwajima, Iyo.
Tweedie, Miss Eliza G. A.	M. C. C.	1903 Eiwa Jo Gakko, Shizuoka, Shizuoka-ken.
Tyng, Rev. T. S. (<i>Mrs. T. absent</i>)	E. C.	1875 Kawaguchi-cho, Osaka.

U

Unsitato, Miss Sigrid.	Luth.	1903 Hanabusa-koji, Saga, Saga- ken.
Upperman, Miss M.	O. M. S.	1904 Kashiwagi, Yodobashi- machi, Tokyo-fuka.

V

Vagner, Rev. A.	R. C. C.	1890 Uchiawaji-machi.
Vail, Miss J. S.	M. E. C.	1880 <i>Evanston, Ill., U.S.A.</i>
Van Dyke, Rev. E. H. & W.	M. P.	1889 <i>Vancouver, B. C.</i>
Van Horn, Rev. G. W. & W.	C. P. M.	1888 13 Kawaguchi-cho, Osaka.
Van Petten, Mrs. C. W.	M. E. C.	1881 221 Bluff, Yokohama.
Vaughn, Rev. A. P. & W.	P. M.	1904 Meiji Gakuin, Tokyo.
Veazey, Miss M. A.	M. C. C.	1882 <i>St. Stephens, N.B., Canada.</i>
Vigrand, L'Abbe' Paulin.	R. C. C.	— 35 Tsukiji, Tokyo.
Villion, Rev. A.	R. C. C.	1869 Catholic Mission, Hagi.
Voegelien, Rev. F. W. & W.	E. A.	1884 50 Tsukiji, Tokyo.

W

Wainwright, Rev. S. H., M. D. & W.	M. E. S.	1887	Kwansei Gakuin, (P. O. Box 54, Sannomiya) Kobe.
Wainwright, Miss M. E.	A. B. C.	1887	Nodaya-cho, Okayama, Okayama-ken.
Walke, Rev. Roger A.	E. C.	1904	58 Tsukiji, Tokyo.
Wall, Miss A. T.	E. C.	1899	Sendai, Miyagi-ken.
Wallace, Rev. Geo. & W.	E. C.	1899	7 Tsukiji, Tokyo.
Waller, Rev. J. G. & W.	C. of E.	1889	Agata-cho, Nagano.
Walne, Rev. E. N. & W.	S. B. C.	1992	29 Sakurababa, Nagasaki.
Walter, Miss E. M.	C. of E.	1903	Tsukasa-machi, Gifu, Gifu- ken.
Ward, Miss I. M.	P. M.	1901	Sapporo, Hokkaido.
Warren, Rev. C. T., M. A. & W.	C. of E.	1899	4 Kawaguchi-cho, Osaka. (Absent).
Warren, Mrs. C. F.	C. of E.	1890	Tomida, Tokushima, Tokushima-ken.
Warren, Rev. C. M.	A. B. C.	1899	Karasumaru-dori, Kyoto.
Waters, Rev. B. W. & W.	M. E. S.	1887	Nobori-cho, Hiroshima.
Watson, Miss R. J.	M. E. C.	1883	6 Higashi Sotobori-cho, Nagoya.
Weakley, Rev. W. R. & W.	M. E. S.	1895	<i>Fayette, Missouri, U.S.A.</i>
Weaver, Rev. C. S. & W.	C. C.	2395	Minami Kawa Hori-cho, Tennoji, Minami-ku, Osaka.
Weaver, Miss G.	M. E. C.	1902	Aoyama Jo Gakko, Tokyo.
Webb, Rev. A. E., M. A.	C. of E.	1894	11 Sakae-cho, Shiba, Tokyo.
Weidner, Miss Sadie L.	R. C. U. S.	1900	78 Higashi Samban-cho, Sendai, Miyagi-ken.
Wellbourn, Rev. J. A.	E. C.	1899	(Absent).
Wells, Miss Lillian.	P. M.	1901	Matsuyama, Iyo.
West, Miss A. B.	P. M.	1883	2 Nishimachi, Nihonenoki, Shiba, Tokyo.
Weston, Rev. W., M. A. & W.	C. of E.	1902	219 B Bluff, Yokohama.
Weston, Miss M.	C. of E.	1895	28 Nichome, Nagata-cho, Kojimachi, Tokyo.
White, Rev. S. S. & W.	A. B. C.	1890	Tsuyama, Okayama-ken.
Whitman, Miss M. A.	A. B. U.	1883	10 Fukuro-machi, Suruga- dai, Tokyo.
Whitney, Rev. J. Percy & W.	O. M. S.	1905	Kashiwagi, Yodobashi- machi, Tokyo-fuka.
Whitney, W. N., M. D. & W.	Ind.	1875	17 Hikawa-cho, Akasaka, Tokyo.
Wigle, Miss L. A., B. A.	M. C. C.	1895	Ueda, Nagano.
Wilcox, Miss E. F.	A. B. U.	1904	34 Bluff Yokohama.
Wilkes, Mr. Paget & W.	C. of E. (Ind)	1903	6 Kasumi che, Azabu, Tokyo.
Willett, Miss M.	C. of E.	1903	28 Nagata-cho, Kojimachi, Tokyo.
Williams, Rev. J. & W.	C. of E.	1876	Kokutaiji-mura, Hiroshima.
Williams, Rt. Rev. Bish. C. M., D. D.	E. C.	1859	Karasumaru-dori, Kyoto.
Williams, Miss Mary E.	M. P.	1886	Motoshiro-cho, Hamamatsu.
Willingham, Rev. C. T. & W.	S. B. C.	1902	15 So. 5th St., Richmond, Va.,
Wilson, Rev. W. A. & W.	M. E. S.	1890	Oita, Oita-ken. [<i>U.S.A.</i>]
Wilson, Miss Ella M.	M. P.	1903	244 B Bluff, Yokohama.

Wimbish, Miss L. E.	P. M. S.	1887 60 Ban no 3, Nakayamatedori, Shichome, Kobe.
Winn, Rev. T. C. & W.	P. M.	1878 (<i>Absent</i>).
Winn, Miss M. L.	R. C. A.	1881 Mishima, Shizuoka-ken.
Winther, Rev. J. M. T. & W.	Lnth.	1898 81 Kushiwara-machi, Kurume, Fukuoka-ken.
Wirick, Miss L. J.	Ind.	1890 12 Wakamatsu-cho, Ushigome, Tokyo.
Witherbee, Miss H. M.	A. B. U.	1895 47 Shimotora-machi, Himeji.
Woodd, Rev. C.H.B., M.A. & W.	C. of E.	1896 Momoyama Chu Gakko, Osaka.
Woodman, Rev.E.R.(<i>Mrs.W.Abs.</i>)	E. C.	1880 40 Tsukiji, Tokyo.
Woodward, Rev. H.	C. of E.	1895 Fukuyama, Bingo.
Woodworth, Rev. A. D. & W.	A. C. C.	1892 26 Kasumi-cho, Azabu, Tokyo.
Worley, Rev. J. C. & W.	C. P. M.	1899 (<i>Absent</i>).
Worth, Miss Ida M.	M. E. S.	1895 35 Shichome, Nakayamatedori, Kobe.
Worthington, Miss H. J.	C. of E.	1899 (<i>Absent</i>).
Wright, Miss A. H.	E. C.	1897 Kumagai.
Wyckoff, Prof. M. N., Sc. D. & W.	R. C. A.	1881 Meiji Gakuin, Tokyo.
Wyckoff, Miss Helena.	P. M.	1901 33 Kami Niban-cho, Kojimachi, Tokyo.
Wynd, Rev. W. & W.	A. B. U.	1891 119 Tani-machi, Kuchome, Higashi-ku, Osaka.
Wynne-Willson, Miss D. S.	C. of E.	1893 <i>Handborough Rectory, Oxford, England.</i>

Y

Yates, Miss Maud.	H. F.	1900 Choshi, Shimosa.
Young, Miss M. M.	C. of E.	1895 4 Shirakabe-cho, Nagoya.
Young, Miss Mariana.	M. E. C.	1897 <i>Marysville, Ohio, U.S.A.</i>
Youngman, Miss K. M.	P. M.	1873 27 Tsukiji, Tokyo.
Youngren, Rev. August & W.	F. M.	1893 Sumoto, Awaji.

Z

Zurfluh, Miss Lena.	R. C. U. S.	1894 78 Higashi Samban-cho, Sendai, Miyagi-ken.
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*Clement, Mrs. L. H.	Merrifield, Rev. Fred.
Converse, Miss C. A.	
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Dearing, Rev. J. L., D.D. and wife.	Paulson, Miss G. C.
Dodge, Miss K. A.	
Fife, Miss N. E.	Rolman, Miss E. L.
Fisher, Rev. C. H. D. and wife.	Schumaker, Rev. T. E. and wife.
	Scott, Rev. J. H. and wife.
	Steadman, Rev. F. W. and wife.
Hamblen, Rev. S. W. and wife.	Tenny, Rev. C. B.
Harrington, Rev. C.K., D. D. and wife.	Thomson, Rev. R. A. and wife.
Harrington, Rev. F. G. and wife.	Topping, Rev. H. and wife.
Hill, Rev. G. W. and wife.	
Hughes, Miss G. A.	Whitman, Miss M. A.
	Wilcox, Miss E. F.
Jones, Rev. E. H. and wife.	Wynd, Rev. Wm. and wife.
Kidder, Miss A. H.	

AMERICAN CHRISTIAN CONVENTION.

Fry, Rev. E. C. and wife.	True, Miss Alice.
McCord, Rev. E. K. and wife.	Woodworth, Rev. A. D. and wife.
Penrod, Miss C. T.	

BIBLE SOCIETIES.

AMERICAN BIBLE SOCIETY, 53 Settlement, Yokohama.

Loomis, Rev. Henry (Agent) and wife.

BRITISH AND FOREIGN BIBLE SOCIETY,

NATIONAL BIBLE SOCIETY OF SCOTLAND, 14 Mayè-machi, Kobe.

Lawrence, Mr. A. and wife.

Parrott, Mr. F. (Agent) and wife.

CHURCHES OF CHRIST MISSION.

Armbruster, Miss Rose.	Madden, Rev. M. B. and wife.
Asbury, Miss Jessie.	McCoy, Rev. R. D. and wife.
Clawson, Miss Bertha.	Oldham, Miss Lavinia.
Davey, Rev. P. A.	Pruett, Rev. R. L. and wife.
Erskin, Rev. W. H. and wife.	Rioch, Miss Mary.
Guy, Rev. H. H. and wife.	Stevens, Rev. E. S. and wife (Dr. Nina)
Hagin, Rev. Fred E. and wife.	Weaver, Rev. C. S. and wife.
Johnson, Miss Kate V.	

CHURCH OF ENGLAND.

CHURCH MISSIONARY SOCIETY.

Allen, Miss B. J.
Archer, Miss A. L.

Baldwin, Rev. J. M. and wife.
Batchelor, Rev. J. and wife.
Bleby, Rev. H. L. and wife.
Bosanquet, Miss A. C.
Boulton, Miss E. B.
Bryant, Miss E. M.
Buncombe, Rev. W. P. and wife.
Burnside, Miss C. L.

Chapman, Rev. G. and wife.
Cockram, Miss H. S.
Colborne, W. W., M. D. and wife.
Cox, Miss A. M.
Crawford, Miss O. M.

Evans, Miss A.
Evington, Right Rev. Bishop H.
and wife.

Freeth, Miss F. M.
Fugill, Miss F. M.
Fuller, Rev. A. R. and wife.
Fyson, Right Rev. Bishop P.K., D.D.,
and wife.
Fyson, Miss R. E.

Galgey, Miss L. A.
Gillespy, Miss J. C.
Gray, Rev. W. R. and wife.
Gregg, Miss M. P. V.
Griffin, Miss A.

Hamilton, Rev. H. J. and wife.
Heaslett, Rev. S. and wife.
Hind, Rev. J. and wife.
Howard, Miss R. D.
Hughes, Miss A. M.
Hughes, Miss E.
Huhhold, Miss E. M. S.
Hutchinson, Rev. A. B. and wife.

Jex-Blake, Miss M. R.
Julius, Miss O.

Knight, Rev. O. H.
Keen, Miss E. M.

Lang, Rev. D. M. and wife.
Langton, Miss H. G.
Lea, Rev. A. and wife.

Mackie, Miss J.
Moule, Rev. G. H. and wife.

Nash, Miss E.
Nettleship, Mr. C. and wife.
Niven, Rev. G. C. and wife.
Norton, Miss E. L. R.

Painter, Rev. Sheldon.
Pasley, Miss M. L.
Patrick, Rev. V. H. and wife.
Payne, Miss E. C.
Peacocke, Miss K. M.
Price, Rev. Archdeacon, H. McC. E.
and wife.

Rawlings, Rev. G. W. and wife.
Reid, Miss G.
Ritson, Miss E. A.
Roberts, Miss A.
Robinson, Rev. J. C. and wife.
Rowlands, Rev. F. W. and wife.

Sander, Miss M.
Sells, Miss E. A. P.

Tapson, Miss A. M.
Tennant, Miss A. C.
Thorpe, Miss.
Trent, Miss E. M.
Tristram, Miss K. A. S., B.A.

Walter, Miss E. M.
Wansey, Rev. R. R. and wife.
Warren, Rev. C. T. and wife.
Warren, Mrs. C. F.
Williams, Rev. J. and wife.
Woodd, Rev. C. H. B. and wife.
Woodward, Rev. H. and wife.
Worthington, Miss H. J.
Wynne-Willson, Miss D. S.

Young, Miss M. M.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

Arnold, Miss C. M.	Kent, Miss L.
Awdry, Right Rev. Bishop W., D.D. and wife.	King, Rev. A. F.
Ballard, Miss S.	Makeham, Miss Eva.
Burke, Miss	Mockridge, Rev. W. H.
Cholmondeley, Rev. L. B.	Nind, Rev. T. A. and wife.
Davidge, Rev. C. W.	Parker, Miss A.
Foss, Right Rev. Bishop H. J., D.D. and wife.	Phillips, Miss E. G.
Gardner, Rev. C. G. and wife.	Pringle, Miss F. C.
Gemmell, Rev. W. C.	Rickards, Miss M.
Hogan, Miss F. M. F.	Sharpe, Rev. A. L.
Hughes, Mr. H. and wife.	Sharpe, Miss G.
Hyde, Miss Violet.	Webb, Rev. A. E.
	Weston, Miss M.
	Willett, Miss M.

MISSIONARY SOCIETY OF THE CHURCH
OF ENGLAND IN CANADA.

Kennedy, Rev. F. W. and wife.	Shortt, Rev. C. H. C.
McGinnis, Rev. R. H. and wife.	Waller, Rev. J. G. and wife.
Ryerson, Rev. G. E.	

INDEPENDENT MISSIONARIES OF THE CHURCH
OF ENGLAND.

Cropper, Miss E.	Nott, Miss G.
Froste, Miss	Riddell, Miss S.
Hamilton, Miss L. C.	Palmer, Miss G.
Head, Miss Jane.	Wilkes, Mr. Paget and wife.
Holland, Miss J. M.	
King-Wilkinson, Miss Maud.	

CHRISTIAN AND MISSIONARY ALLIANCE.

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Aurell, Rev. K. E. and wife.	Lindstrom, Rev. H. and wife.
Barns, Miss Emma E.	

CUMBERLAND PRESBYTERIAN CHURCH.

Hail, Rev. A. D., D.D. and wife.	Morgan, Miss A. E.
Hail, Miss A. N.	
Hail, Rev. J. B., D.D. and wife.	Ranson, Miss M. E.
Hail, Rev. J. E. and wife.	Riker, Miss Jessie.
Hereford, Rev. W. F. and wife.	
	Van Horn, Rev. G. W. and wife.
Latham, Rev. H. L. and wife.	
Leavitt, Miss Julia.	Worley, Rev. J. C. and wife.

EVANGELICAL ASSOCIATION.

Bauernfeind, Miss S. M.	Kammerer, Miss A. M.
Hauch, Rev. J. P. and wife.	Voegelein, Rev. F. W. and wife.

EPISCOPAL CHURCH, U.S.A.

Aldrich, Miss Martha.	Madeley, Rev. W. F. and wife.
Ambler, Rev. J. C. and wife.	Mann, Miss Irene P.
Andrews, Rev. W. R. and wife.	McKim, Miss Bessie.
	McKim, Rt. Rev. Bishop John, D.D. and wife.
Babcock, Miss B. R.	Meade, Miss Bessie.
Boyd, Miss L.	
Bristowe, Miss L. M.	Neely, Miss C. J.
Bull, Miss Leila.	
Cartwright, Rev. S. H.	Partridge, Rt. Rev. Bishop S. C. and wife.
Chapman, Rev. J. J. and wife.	Patton, Rev. J. L. and wife.
Chappell, Rev. J. and wife.	Peck, Miss Sally P.
Cooke, Rev. A. W. and wife.	
Correll, Rev. I. H., D.D. and wife.	Ranson, Miss A. L.
Cuthbert, Rev. W. J. and wife.	Reifsnider, Rev. C. F. and wife.
	Reifsnider, Mr. J. and wife.
Dooman, Rev. Isaac and wife.	
Evans, Rev. C. H. and wife.	Smart, Rev. W. H.
	Street, Lionel, M. D.
Gardiner, Mr. J. McD. and wife.	Suthon, Miss G.
Gring, Rev. A. D. and wife.	Sweet, Rev. C. F. and wife.
Heywood, Miss G.	Teusler, R. B., M. D. and wife.
*Jefferys, Rev. H. S. and wife.	Tucker, Rev. H. St. George.
	Tyng, Rev. T. S. and wife.
*Kimball, Miss J.	
	Walke, Rev. R. A.
Laning, Henry, M. D.	Wall, Miss A. T.
Lovell, Miss Lisa.	Wallace, Rev. George and wife.
	Wellbourn, Rev. J. A.
MacAdam, Miss C. F.	Williams, Rt. Rev. Bishop C. M., D.D.
MacRae, Miss E.	Woodman, Rev. E. R. and wife.
	Wright, Miss A. H.

FREE METHODIST CHURCH.

Matthewson, Rev. W. F. and wife. Youngren, Rev. August and wife.

GERMAN EVANGELICAL MISSIONARY SOCIETY.
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and wife. Schiller, Pfarrer E. and wife.

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Glenn, Miss Agnes. Smelser, Mr. F. L. and wife.
Glenn, Miss Lizzie. Thornton, Mr. D. H. and wife.

INDEPENDENT.

Bishop, Rev. W. J. and wife. Jefferys, Rev. H. S.
Clement, Mrs. L. H. McCaleb, Rev. J. M. and wife.
Cropper, Miss E. Miller, Miss Alice.
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Edmeades, Miss E. Norman, Miss Lucy.
Finch, Miss E. Nott, Miss G.
Frost, Miss E. Remington, Miss Gertrude, M. D.
Gillett, Miss E. R. Riddell, Miss S.
Hamilton, Miss L. C. Whitney, W. N., M. D. and wife.
Harrison, Miss Jessie. Wilkes, Mr. Paget and wife.
Holland, Miss J. M. Wirick, Miss L. J.

JAPAN BOOK AND TRACT SOCIETY,

3 Yuraku Cho Nichome, Kojimachi, Tokyo.

Braithwaite, Mr. George (Agent) and wife.

LUTHERAN MISSIONS.

Brown, Rev. C. L. and wife. Peery, Rev. R. B. and wife.
Johnson, Miss Ella W. Unsitalo, Miss Sigrid.
Kurvinen, Miss Esteri S. Winther, Rev. J. M. T. and wife.
Lippard, Rev. C. K. and wife.

METHODIST CHURCH OF CANADA.

Alcorn, Miss B. H.	Killam, Miss Ada.
Armstrong, Miss M. E.	
Armstrong, Rev. R. C. and wife.	Laing, Miss M. K.
Bates, Rev. C. J. L. and wife.	McKenzie, Rev. D. R. and wife.
Blackmore, Miss I. S.	Morgan, Miss F. K.
Borden, Rev. A. C. and wife.	
	Norman, Rev. D. and wife.
Coates, Rev. H. H. and wife.	
Craig, Miss Margaret.	Preston, Miss E. A.
Crombie, Miss E. M.	Prudham, Rev. W. W. and wife.
Cunningham, Miss M. J.	
	Robertson, Miss M. A.
Deacon, Miss L. M. C.	
DeWolf, Miss H. E.	Sifton, Miss I. A.
Emberson, Rev. R. and wife.	Tweedie, Miss E. G. A.
Hargrave, Miss I. M.	Veazey, Miss M. A.
Hart, Miss C. E.	
Howie, Miss J. L.	Wigle, Miss L. A.
Jost, Miss H. J.	

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Alexander, Rev. R. P. and wife.	Heaton, Miss C. A.
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Atkinson, Miss A. P.	Holbrook, Miss E. M.
	Huett, Rev. C. W. and wife.
*Baucus, Miss Georgiana.	
Bender, Miss E. R.	Igelhart, Rev. E. T.
Bertels, Rev. C. N. and wife.	Inhof, Miss Louisa.
Bing, Miss A. V.	
Bishop, Rev. Chas. and wife.	Lee, Miss Mabel.
Blackstock, Miss Ella.	Lewis, Miss A. G.
Cassidy, Rev. F. A. and wife.	
Chappell, Rev. B. and wife.	Phelps, Miss F. E.
Cowen, Mr. J. L. and wife.	
*Davison, Rev. C. S. and wife.	Scott, Rev. C. S. and wife.
Daniel, Miss N. M.	Schwartz, Rev. H. W., M. D.
*Dickenson Miss E.	Singer, Miss Florence.
Dickerson, Miss Augusta.	Slate, Miss A. B.
Draper, Rev. G. F. and wife.	Smith, Rev. G. F. and wife.
	Soper, Rev. Edmund D. and wife.
	Soper, Miss E. M.
Griffiths, Miss M. B.	Soper, Rev. Julius, D.D. and wife.
	Southard, Miss Ada.

Spencer, Rev. D. S. and wife.
Spencer, Miss M. A.

Vail, Miss J. S.

Van Petten, Mrs. C.W.

Watson, Miss R. J.
Weaver, Miss Georgia.

SOUTH JAPAN MISSION.

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Davison, Miss M. W.

Davison, Rev. J. C., D.D. and wife.

Fretz, Rev. E. H. and wife.

Fulkerson, Rev. E. R., D.D.

Gheer, Miss J. M.

Kidwell, Miss L. M.

Melton, Miss M. E.

Rigby, Rev. A. E. and wife.
Russell, Miss E.

Schwartz, Rev. H. B. and wife.

Seeds, Miss L. M.

Seeds, Miss M. L.

Smith, Miss L. B.

Thomas, Miss Hettie.

Young, Miss Mariana.

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Bonnell, Miss Maud.

Bryan, Miss A. D.

Callahan, Rev. W. J. and wife.

Court, Rev. William and wife.

Davis, Rev. W. A. and wife.

Damaree, Rev. T. W. B. and wife.

Gaines, Miss N. B.

Haden, Rev. T. H. and wife.

Hager, Rev. S. E. and wife.

Lanius, Miss Anna B.

MacCauley, Mrs. F. C.

Matthews, Rev. W. K.

Meyers, Rev. J. T. and wife.

Moseley, Rev. C. B. and wife.

Newton, Rev. J. C. C., D.D. and wife.

Tague, Rev. C. A. and wife.

Thomas, Miss L. O.

Towson, Rev. W. E. and wife.

Turner, Rev. W. P. and wife.

Wainwright, Rev. S. H., M. D. and wife.

Waters, Rev. B. W. and wife.

Weakley, Rev. W. R. and wife.

Wilson, Rev. W. A. and wife.

Worth, Miss Ida M.

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Coates, Miss A. E.

Dean, Miss Almyra.

Forrest, Miss Anna L.

Frank, Rev. J. W. and wife.

Hodges, Miss Olive.

Layman, Rev. H. L. and wife.

Murphy, Rev. U. G. and wife.

Obee, Rev. E. I. and wife.

Perry, Rev. F. A. and wife.

Totten, Rev. F. and wife.

Van Dyke, Rev. E. H. and wife.

Williams, Miss M. E.

Wilson, Miss E. M.

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Cowman, Rev. C. E. and wife.	Whitney, Rev. J. Percy and wife.
Kilbourne, Rev. E. A. and wife.	

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STATES OF AMERICA.

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Ballagh, Mr. J. C. and wife.	Pierson, Rev. G. P. and wife.
Ballagh, Miss A. P.	Rose, Miss C. H.
Gardner, Miss Sarah.	Sherman, Miss M. B.
Halsey, Miss L. S.	Smith, Miss S. C.
Haworth, Rev. B. C., D.D. and wife.	Thompson, Rev. David, D.D. and wife.
Imbrie, Rev. William, D.D. and wife.	Vaughn, Rev. A. P. and wife.
Johnson, Rev. W. T. and wife.	Ward, Miss I. M.
Landis, Rev. H. M. and wife.	West, Miss A. B.
MacNair, Rev. T. M. and wife.	Wyckoff, Miss Helena.
McCauley, Mrs. J. K.	Youngman, Miss K. M.
Milliken, Miss E. P.	
Monk, Miss A. M.	

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Ayers, Rev. J. B. and wife.	Gibbons, Miss K. A.
Bigelow, Miss G. S.	Gorbald, Rev. R. P. and wife.
Brokaw, Rev. H. and wife.	Haworth, Miss Alice.
Bryan, Rev. A. V. and wife.	Jones, Rev. W. Y. and wife.
Cooper, Miss M. B.	Langsdorf, Rev. W. B., Litt. D. and wife.
Curtis, Rev. F. S. and wife.	Luther, Miss Ida R.
Dunlop, Rev. J. G. and wife. *	Mayo, Miss Lucy E.
Erdman, Rev. J. P. and wife	Murray, Rev. D. A., D.D.
Foster, Miss A. L. A.	Wells, Miss Lillian.
Fulton, Rev. G. W. and wife.	Winn, Rev. T. C. and wife.
Garvin, Miss A. E.	

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Buchanan, Rev. Wm. C. and wife.	McAlpine, Rev. R. E. and wife.
Buchanan, Rev. W. McS. and wife.	McIlwaine, Rev. W. B. and wife.
Cumming, Rev. C. K. and wife.	Mebane, Miss M. G.
Dowd, Miss Annie.	Moore, Rev. J. B. and wife.
Evans, Miss Sala.	Morton, Rev. E. S.
Fulton, Rev. S. P., D.D. and wife.	Myers, Rev. H. W. and wife.
Hope, Rev. S. R. and wife.	Patton, Miss Annie.
Houston, Miss Ella.	Patton, Miss Florence.
	Price, Rev. H. B. and wife.
	Stirling, Miss C. E.
	Wimbish, Miss L. E.

REFORMED CHURCH IN AMERICA (DUTCH).

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Deyo, Miss Mary.	Thompson, Miss A. de F.
Miller, Rev. E. R. and wife.	Winn, Miss M. L.
Moulton, Miss Julia.	Wyckoff, M. N., Sc. D. and wife.

SOUTH JAPAN MISSION.

Cough, Miss Sara M.	Peeke, Rev. H. V. S. and wife.
Hondelink, Rev. Garret and wife.	Pieters, Rev. Albertus and wife.
Lansing, Miss H. M.	Pieters, Miss J. A.
	Thomasma, Miss G. M.

ROMAN CATHOLIC CHURCH.

Anchen, L' Abbe' P.	Bertrand, L' Abbe' F.K.
Angles, Rev. J.B.	Bertrand, L' Abbe' J.
Aurientis, L' Abbe' P.	Beuve, L' Abbe' A. P.
Balet, L' Abbe' L.	Biannic, L' Abbe' Jena.
Balette, Rev. Leon.	Billiet, L' Abbe' I.
Baltette, Rev. J.	Billing, L' Abbe' A.L.
Baumann, L.	Birraux, L' Abbe' J.
Berlioz, Rt. Rev., Bishop.	Boehrer, Rev. J.E.
	Bois, Rev. T. E.

Bonne, Rev. F.
 Bouige, Rev. L. H.
 Bousquet, L. Abbe' S.
 Brengnier, Rev. L.
 Breton, Rev. M. J.
 Brotelande, Rev. M. C.

Cadilhac, L' Abbe' H. L.
 Caloin, Rev. E.
 Castenier, L' Abbe' B.
 Cesselin, L' Abbe'.
 Cettour, L' Abbe' J.
 Chambon, L' Abbe' J. A.
 Chapdelain, Rev. A.
 Charron, L' Abbe' I.
 Charron, L' Abbe' T.
 Chatron, Rt. Rev. J., Bishop.
 Chetrel, Rev. J. M.
 Christmann, L' Abbe' Eugene.
 Combaz, Rt. Rev. J. C.
 Corgier, L' Abbe' F.
 Cornier, L' Abbe' A.
 Corre, Rev. J. M.
 Cousin, Rt. Rev. J. A., Bishop.

Dalibert, L' Abbe' Desire.
 Daridon, Rev. H.
 Daumer, Rev. J. M.
 Deffrennes, Rev. Joseph.
 Demangelle, Rev. A. H.
 Dossier, L' Abbe' R.
 Drouart de Lezey, L' Abbe' F. L.
 Durand, Rev. J. E.
 Duthu, L' Abbe' J. B.

Evrard, L' Abbe' F.

Fage, L' Abbe' P.
 Faurie, L' Abbe' U.
 Faveyrial, L' Abbe' J.
 Favier, L' Abbe' Joseph.
 Ferrand, Rev. P. C.
 Ferrie, Rev. J. B.
 Fraineau, Rev. Th.

Garnier, Rev. L. Fr.
 Geley, Rev. J. B.
 Giraudias, L' Abbe'.
 Gracey, Rev. L.
 Grinaud, L' Abbe' A.
 Guerin, L' Abbe' J. N.

Halbout, Rev. A. A.
 Harnois, Rev. F. D.
 Hebert, Rev. E.
 Heinrich, L' Abbe' Alph.

Herve, L' Abbe'.
 Heuzet, Rev. A. E.
 Holts, L.
 Huss, L' Abbe' A.
 Hutt, L' Abbe' Alfred.

Jagquet, L' Abbe' Vicar Gen. C.
 Joly, Rev. E. Cl.

Kapfer, Rev. C. J.
 Keltipeter, Rev. J.

Lafon, L' Abbe' H.
 Laisne, L' Abbe' T.
 Langlais, Rev. J.
 Lebel, Rev. E.
 Lemarechel, L' Asse' J. M.
 Lemarie, Rev. F. M. P.
 Lemoine, Rev. C. J.
 Ligneul, L' Abbe' F. A.
 Lissarague, Rev.
 Luneau, L' Abbe' A.

Marie, L' Abbe' L. C.
 Marion, L' Abbe' P.
 Marmand, Rev. J. F.
 Marmonier, L' Abbe' P. C. H.
 Mathon, L' Abbe' Remy.
 Matrat, Rev. J. Fr.
 Mayrand, Rev. P. A.
 Monge, Rev. P.
 Montagu, L' Abbe' L.
 Mugabure, Rt. Rev. P. X.

Noailles, Rev. Oliver de.

Osouf, Pierre Marie, H. G. Mgr.,
 Archbp. of Tokyo.
 Papinot, L' Abbe' E. J.
 Pelu, Rev. A. C. A.
 Perrin, Rev. H.
 Pettier, L' Abbe' A. E.
 Pouget, L' Abbe' Armand.
 Puissant, Rev. M.

Raguet, Rev. E.
 Ralave, Rev. J. I.
 Raould, Rev. G. E.
 Rey, L' Abbe' A.
 Rey, L' Abbe' J. P.
 Reynaud, L' Abbe' Jules.
 Richard, Rev. H.
 Roland, L' Abbe' E.
 Rousseau, L' Abbe' J.
 Roussel, L' Abbe' A. M.

Salmon, Very. Rev. M. A., Vicar Gen.	Tulpin, Rev. E. A.
Sauret, Rev. M.	
Stechen, L' Abbe' Michel.	Vagner, Rev. A.
	Vigrand, L' Abbe' Paulin.
Trintiguac, L' Abbe' P.	Villion, Rev. A.

REFORMED CHURCH IN THE UNITED STATES.
(GERMAN).

Cook, Rev. H. H. and wife.	Pifer, Miss B. C.
	Powell, Miss L. M.
Faust, Rev. A. K. and wife.	
	Schneder, Rev. D. B., D. D. and wife.
Gerhard, Prof. P. L. and wife.	Stick, Rev. J. M. and wife.
Lampe, Rev. W. E. and wife.	Weidner, Miss S. L.
Miller, Rev. H. K. and wife.	Zurfluh, Miss Lena.
Moore, Rev. J. P., D. D. and wife.	

RUSSIAN ORTHODOX CHRISTIAN CHURCH.
(GREEK).

Nicolai, Bishop.

THE SALVATION ARMY.

Bullard, Colonel H. and wife.	Orr, Staff-Captain R. H. and wife.
Duce, Brigadier C. and wife.	Dodd, Adjutant H. and wife.
Condon, Staff-Captain J. and wife.	Robson, Adlutant J. and wife.
Hamilton, Staff-Captain A. and wife.	Fernance, Ensign C.
Hatcher, Staff-Captain M.	Pearson, Ensign M.
Newcombe, Staff-Captain I.	

SOUTHERN BAPTIST CONVENTION.

Clarke, Rev. W. H. and wife.	Ray, Rev. J. F. and wife.
Hambleton, Rev. G. F. and wife.	Walne, Rev. E. N. and wife.
	Willingham, Rev. C. T. and wife.
Maynard, Rev. N. and wife.	
McCollum, Rev. J. W., D. D. and wife.	

SEVENTH DAY ADVENT MISSION.

Burden, Rev. W. D. and wife.	Lockwood, S. A., M. D.
	Lockwood, Mrs. M. S., M. D.
Field, Rev. F. W. and wife.	
	Rees, Rev. B. E. and wife.
Harvey, Miss Maude.	

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Binford, Rev. Gurney and wife.
Bowles, Rev. Cilbert and wife.

Ellis, Miss Sarah.
Longstreth, Miss S. M.

SCADINAVIAN JAPAN ALLIANCE.

Anderson, Rev. Joel.
Anderson, Miss H.

Matson, Rev. A. and wife.
Peterson, Miss A. J.
Wik, Miss A. W.

SEAMEN'S MISSIONS.

SEAMEN'S MISSION, 82 Yamashita-cho, Yokohama.

Austen, Rev. W. T. and wife,

SALVATION ARMY NAVAL AND MERCANTILE HOME, Yokohama.

Robson, Adj. J. and wife. (In charge)

SALVATION ARMY SEAMEN'S INSTITUTE, Kobe.

Dodd, Adj. H. and wife. (In charge)

CHRISTIAN ENDEAVOR HOME FOR SEAMEN, Nagasaki.

Thornberry, Mr. R. W. and wife.

UNITED BRETHREN IN CHRIST.

Cosand, Rev. Jos. and wife.

Knipp, Rev. J. E. and wife.

Howard, Rev. A. T. and wife.

UNIVERSALIST MISSION.

Cate, Rev. I. W. and wife.

Osborn, Miss C. M.

WOMAN'S CHRISTIAN TEMPERANCE UNION.

Smart, Miss Kara G.

WOMAN'S UNION MISSION.

Crosby, Miss J. N.

Pratt, Miss S. A.

Hand, Miss J. E.

Strain, Miss H. K.

Loomis, Miss C. D., A. M.

Tray, Miss M. E.

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(AMERICAN INTERNATIONAL COMMITTEE).

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Gleason, Mr. George and wife.	Hibbard, Mr. C. V. and wife.
Helm, Mr. V. W. and wife.	Phelps, Mr. G. S. and wife.

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Buyers, Mr. W. B., Commercial School, Nagasaki.	MacKenzie, Prof. A. A. and wife, 21 Itchome, Shio-cho, Yotsuya, Tokyo.
Colburn, Mr. C. A., Koto Shogyo Gakko, Osaka.	Paddeck, Mr. B. H., Odate, Akita Ken.
De Havilland, Mr., Hotel Metropole, Tsukiji, Tokyo.	Reid, Mr. N. D., 5 Teppoyoko-cho, Sendai.
Boynton, Mr. M. G., Yamaguchi, Yamaguchi Ken.	Riggs, Mr. S. W., Yokote, Akita Ken.
Bradley, Mr. H. H., 32 Kawaguchi-machi, Osaka.	Ross, Mr. C. H., 53 Moto-machi, Hakodate.
Elmore, Mr. L. A., Shogyo Gakko, Kyoto.	Smith, Mr. P. A. and wife, Kaminagare-cho, Hiroshima.
Hibbard, Mr. D. O., Takamatsu, Shikoku.	Smith, Mr. Roy, Chofu, Yamaguchi Ken.
	Smyser, Mr. M. M., and wife, 1595 Kikuyayoko-cho, Hagi, Yamaguchi Ken.
	Vories, Mr. W. M., Hachiman, Omi.

YOUNG WOMEN'S CHRISTIAN ASSOCIATION.

(WORLD'S COMMITTEE).

Macdonald, Miss A. C.	Morrison, Miss T. E.
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ENGLISH PRESBYTERIAN, FORMOSA.

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Barclay, Rev. T. and wife.	Lloyd, Miss J.
Barnett, Miss M.	Maxwell, J. L., M. D. and wife.
Butler, Miss A. E.	Moody, Rev. C. N.
Campbell, Rev. Wm. and wife.	Nielson, Rev. A. B.
Ferguson, Rev. D.	Stuart, Miss J.
Johnson, Mr. F. R. and wife.	

CANADIAN PRESBYTERIAN, FORMOSA.

Gauld, Rev. William.

Statistics

STATISTICS OF CHRISTIAN MISSIONS IN JAPAN—1904.*

	(a) American Board and Church	(b) American Baptist Union	(c) American Christian Convention	(d) Bible Societies	(e) Churches of Christ	(f) Christian & Missionary Alliance	(g) Evangelical Association	(h) Free Methodist	(i) German Evangelical Mission	(j) Hebrew Bible Faith Mission	(k) Japan Book Society and Tract Society	(l) Lutheran Missions
Year when opened	1869	1872	1887	1876	1883	1895	1876	1902	1885	1895	1875	1892
1. Married Missionaries (men) including those on furlough	22	20	3	3	8	2	2	2	3	2	1	4
2. Unmarried " (women)	4	3			1							
3. Unmarried " (women)	24	18	2		7	3	2			2		3
4. Total Missionaries including wives	72	61	8	6	24	7	6	4	6	6	2	11
5. Estimated Value of Mission property, excluding Schools and Churches (in yen)	40,000	98,800	7,600		36,000		40,000		8,000	1,400		6,000
6. Native Ordained Ministers	71	9	7		15		18	1	3	4		3
7. Native Unordained Ministers and Helpers (men)												
8. Native Bible-women	52	38		45	16	5	10	7	7	4	3	2
9. Number of Communicants (or full Members)	40	23	3	14	8	4	9	3	2			3
10. Total Number of Baptized Persons not included in No. 9	15,877	2,089	495		1,128	80	98	90	170			165
11. Probationers, Catechumens or trial Members.					294				92			25
12. Baptized Children, (if not included in Nos. 10 or 11)	762							113	17			50
13. Total Membership (including Nos. 10, 11 and 12)	16,639	2,089	495		1,422	80	988	203	213			240
14. Adult Baptisms during the year	1,020	207	98		159		82	69	19	34		16
15. Infant " "	80						14					9
16. Confirmations on Confession of Faith												2
17. No. of Preaching places other than Churches (i.e. where preaching is done not less than 6 times a year)	90	76	20		17	5	49	8	7	6		16
18. Organized Churches	106	31	7		13	3	11	2	3			1
19. Churches wholly self-supporting (including payment of pastor's salary)	40	3										
20. Churches partly self-supporting	66	28	7		7		16	2	2			1
21. No. of Church Buildings	75	24	3		10		7		1			2
22. Estimated value of churches, land and parsonages (in yen)	140,000	25,000	6,000		11,088		8,039		4,000			5,000

23. No. of Sunday Schools	145	85	18	.....	24	4	8	5	8	.....	13
24. No. of Teachers and Scholars in same	8,974	3,878	1,300	.....	923	350	13	170	600	.....	460
25. No. of Young People's Societies in Churches	82	5	3	.....	.....	.....	.....	2	.....	.....	5
26. Native Missionary Board? What amount did it collect last year? (<i>yen</i>)	6,324	(?)	.....	.....	.....	.....	.....	.....	.....	.....	.....
27. Amount raised by Japanese Churches for all purposes last year (in <i>yen</i>)	46,820	3,917	200	140	738	.....	1,551	227	80	.....	290
28. Amount expended by or through Missions in aid of Japanese Churches or Evangelistic Work not including Missionaries' salaries and expenses (<i>yen</i>)	28,000	17,482	3,800	31,837	.....	.....	13,126	1,870	7,000	.....	3,000
29. Boys' Schools (Boarding)	1	1	.....	.....	1	.....	.....	.....	.....	.....	.....
30. Students in same (Total)	430	52	.....	.....	140	.....	.....	.....	.....	.....	.....
31. Girls' Schools (Boarding)	5	4	.....	.....	.....	.....	.....	.....	.....	.....	.....
32. Students in same (Total)	700	260	.....	.....	.....	.....	.....	.....	.....	.....	.....
33. Day schools, including Kindergartens	8	5	.....	.....	2	1	.....	.....	1	.....	.....
34. Students in same (Total)	530	313	.....	.....	139	40	.....	30	.....	.....	37
35. Theological Schools	1	1	1	.....	1	.....	1	.....	1	.....	.....
36. Students in same (Total)	30	22	6	.....	14	.....	2	4	.....	.....	.....
37. Bible-women's Training Schools	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
38. Students in same (Total)	15	8	5	.....	.....	.....	6	.....	.....	.....	.....
39. Total Number to present time of Graduates from Theological Schools	170	26	3	.....	.....	.....	21	7	.....	.....	3
40. No. of same still in service	70	20	3	.....	.....	.....	10	4	.....	.....	1
41. Estimated Value of School-Property (in <i>yen</i>)	320,000	103,300	.....	.....	32,700	3,000	.....	10,000	.....	.....	.....
42. No. of Publishing Houses	2	.....	.....	1	.....	.....	.....	.....	.....	.....	.....
43. Vols. published during current year	(?)	.....	.....	641,470	.....	.....	.....	.....	.....	.....	.....
44. No. of Pages	1,600,000	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
45. Estimated Value of Publishing Plant (in <i>yen</i>)	90,000	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
46. Orphanages and Homes	6	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
47. Inmates in same	380	.....	.....	.....	13	.....	.....	.....	.....	.....	.....
48. Hospitals and Dispensaries	5	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
49. In-patients treated	4000	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
50. Out-patients	5,000	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
51. Industrial Establishments	4	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
52. Total inmates in same	200	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....

() The Statistical Year varies with different Missions but the figures of each cover a complete year.

(a) The Russian Churches are the outgrowth of the work of the American Board. (b) No. 5 includes Gospel Ship, "Fukufu-Maru," valued at *yen* 16,000.

(c) No. 35 is a Co-educational Bible Training School, with 6 men and 5 women as pupils.

(d) No. 46 includes Scriptures, 10,500 books of 1,470,000 pages, and 287 tracts,—all together about 5 1/2 million pages; total cost, *yen* 2,607.00.

(e) Printed during 1904, 10,500 books of 1,470,000 pages, and 287 tracts,—all together about 5 1/2 million pages; total cost, *yen* 2,607.00.

Purchased 143 books, 12,794 tracts and 2,450 cards and pictures; total value, *yen* 149.00. Sold and donated 11,002 books, 318,901 tracts and 8,972 cards, a total of 338,878 copies; total value *yen* 6,682.00.

	18	19	20	21	23	24	25	32	33	34	35	36
	Methodist Church of Canada	Methodist Episcopal Church	Methodist Episcopal Church, S.	Methodist Protestant Church	Nippon Kyōwa	Nippon Sei Kōwa	Miss. Society	(g) Salvation Army	Southern Baptist Convention	Seventh Day Adventists	Society of Friends	Scandinavian Japan Alliance
Year when opened	1873	1873	1886	1880	1859	1859	1901	1895	1889	1896	1885	1891
1. Married Missionaries (men) including those on furlough	8	16	15	7	55	60	4	5	7	4	2	3
2. Unmarried " (women)		3	1		4	22						
3. Unmarried " (women)	21	38	8	6	49	88	1	4		1	2	2
4. Total Missionaries including wives	37	73	39	20	163	230	9	14	14	9	6	8
5. Estimated Value of Mission property, excluding Schools and Churches (in yen)									4,000	1,000	76,200	
6. Native Ordained Ministers	52,300	247,550	133,214	20,500	225,000				1			2
7. Native Unordained Ministers and Helpers (men)	25	56	12	8	86	53	7	47				
8. Native Bible-women	22	28	15	9	90	138	25	11	6	7	6	6
9. Number of Communicants (or full Members)	16		7	3	89	83	15		3		5	3
10. Total Number of Baptized Persons not included in No. 9.	2,669	4,496	1,212	536	13,830	6,159			223	88	32	254
11. Probationers, Catechumens or trial Members.												
12. Baptized Children, (if not included in Nos. 10 or 11)				130		6,708				17	398	30
13. Total Membership (including Nos. 10, 11 and 12)				128		843						
14. Adult Baptisms during the year	2,894	7,048	1,212	794	13,830	13,710			223	105	430	284
15. Infant	226	643	250	103	1,066	963			42	44		7
16. Confirmations on Confession of Faith	32	74	35	112	(?)	410						
17. No. of Preaching places other than Churches (i.e. where preaching is done not less than 6 times a year)			269			816						
18. Organized Churches	68		26	24	109	148			9	4	14	6
19. Churches wholly self-supporting (including payment of pastor's salary)	26	53	16	9	75	90		23	7	2		4
20. Churches partly self-supporting	3	7	2		32	5						
21. No. of Church Buildings	23	51	14	9	43	85		23	2	2		
22. Estimated value of churches, land and parsonages (in yen)	26	49	11	8	(?) 50	90			3	1	1	5
	93,968	168,940	23,494	20,100	235,143				20,000	550	4,666	6,500

23. No. of Sunday Schools	49	129	50	32	275	238	23	10	3	22	7
24. No. of Teachers and Scholars in same	3,287	8,192	3,945	1,317	7,825	10,515	616	330	53	2,448	230
25. No. of Young People's Societies in Churches	3		11	2	(?) 30					1	
26. Native Missionary Board? What amount did it collect last year? (<i>yen</i>)	680	602	176		(?)	746	2,737				
27. Amount raised by Japanese Churches for all purposes last year (in <i>yen</i>)	6,263	20,524	3,665	1,476	45,734	21,380		450	1,397	351	
28. Amount expended by or through Missions in aid of Japanese Churches or Evangelistic Work not including Missionaries' Salaries and expenses (<i>yen</i>)	17,990	10,900	10,402	18,500 (?)	15,000						
29. Boys' Schools (Boarding)		2	1		3					1,971	
30. Students in same (Total)		552	229	104	522	91					
31. Girls' Schools (Boarding)		5	1	1	11	6					
32. Students in same (Total)	275	1,003	424	70	1,233	233				1	
33. Day schools, including Kindergartens,	4	10	14	1	7	27				83	
34. Students in same (Total)	150	1,276	1,165	38	612	2,008					
35. Theological Schools		2	1		2	4					
36. Students in same (Total)		21	8		34	43					
37. Bible-women's Training Schools		2	1		1	3					
38. Students in same (Total)		41	10		31	24					
39. Total Number to present time of Graduates from Theological Schools		83	13	6	(?) 140						
40. No. of same still in service	26			3	(?) 70						
41. Estimated Value of School Property (in <i>yen</i>)	43,000	197,500	109,720	35,000	250,000					50,105	
42. No. of Publishing Houses		1									
43. Vols. published during current year		660,250			(?)		3,985				
44. No. of Pages		15,710,000			(?)		600,290				
45. Estimated Value of Publishing Plant (in <i>yen</i>)		45,000									
46. Orphanages and Homes	3	1			(?)						
47. Inmates in same	22	20			(?)	5	2		1	1	
48. Hospitals and Dispensaries		1			(?)	196	25		17		
49. In-patients treated						11					
50. Out-patients		3,184									
51. Industrial Establishments	1	5			(?)						
52. Total inmates in same	40	301			(?)		2				

(*n*) No. 6 is Officers; No. 7, Employees; No. 51, Seamen's Homes.

	37	39	40	41	43	44	Total Protestants	45	46	29	31	Total Catholic
	Seamen's Missions	United Brethren in Christ	Universalist	Woman's Christian Temperance Union	Young Men's Christian Association (h)	Young Women's Christian Association		Cumberland Presbyterian (Formosa)	English Presbyterian (Formosa)	Roman Catholic (f)	Russian Orthodox Church	
		1896	1890	1902	1889	1904		1892	1865	1844	1870	
Year when opened.....												
1. Married Missionaries (men) including those on furlough	2	3	1				269	1	5			115
2. Unmarried " (women)						5	38		4	114		122
3. Unmarried " (women)				1	1	1	286			122		237
4. Total Missionaries including wives.....	4	6	3	1	1	11	862	2	18	236	1	
5. Estimated Value of Mission property, ex- cluding Schools and Churches (in yen)		2,000	8,000		27,159		1,083,323		45,000			
6. Native Ordained Ministers		1	5		8		442		3	31	35	66
7. Native Unordained Ministers and Helpers (men).....		10	2				559		73	268	151	419
8. Native Bible-women		2	3				338		4	" 34		34
9. Number of Communicants (or full Members)		236	137		(1,710)		50,954		2,703			
10. Total Number of Baptized Persons not included in No. 9.....					(1,045)				157			
11. Probationers, Catechumens or trial Members.			14				7,119					
12. Baptized Children, (if not included in Nos. 10 or 11)					(1,045)		3,930					
13. Total Membership (including No. 10, 11 and 12).....		38	5				933		2,104			
14. Adult Baptisms during the year		274	156	2,804	(2,755)		66,133		4,964	58,086	28,597	86,683
15. Infant		39	12				5,099		208	805		3,253
16. Confirmations on Confession of Faith.....		6	3				775		21	1,792	656	
17. No. of Preaching places other than Churches (i.e. where preaching is done not less than 6 times a year).....							1,087		21			
18. Organized Churches		5	1				708		51	385		385
19. Churches wholly self-supporting (in- cluding payment of pastor's salary).....		9	7				498		30	145	260	405
20. Churches partly self-supporting		5	7				92		14			
21. No. of Church Buildings		1	2				393		16	145	174	319
22. Estimated value of churches, land and parsonages (in yen)		2,000	13,000		58,300		374		71	(?)	84,399	84,399

23. No. of Sunday Schools	12	6	1,188	26	1,255	1,255
24. No. of Teachers and Scholars in same	444	304	57,933	636 (?)	1,255	1,255
25. No. of Young People's Societies in Churches	3	1	186	1	1	2
26. Native Missionary Board? What amount did it collect last year? (<i>yen</i>)				156		
27. Amount raised by Japanese Churches for all purposes last year (in <i>yen</i>)			11,540			
28. Amount expended by or through Missions in aid of Japanese Churches or Evangelistic Work not including Missionaries' salaries and expenses (<i>yen</i>)	484	273	134,580	9,450 (?)	7,990	7,990
29. Boys' Schools (Boarding)	4,416	4,476		5,400 (?)	50,365	50,365
30. Students in same (Total)			210,973	1	53	5
31. Girls' Schools (Boarding)			2,120	50	1,200	1,253
32. Students in same (Total)			37	1	11	12
33. Day schools, including Kindergartens,			4,281	49	523	73
34. Students in same (Total)		2	83	21	30	30
35. Theological Schools		100	6,438	350	4,244	4,244
36. Students in same (Total)	2		15	1	3	4
37. Bible-women's Training Schools			186	34	10	49
38. Students in same (Total)	1		9	1		
39. Total Number to present time of Graduates from Theological Schools			141	8		
40. No. of same still in service	6	10	608			
41. Estimated Value of School Property (in <i>yen</i>)	5	5	217			
42. No. of Publishing Houses		1,200	1,155,525	30,000		
43. Vols. published during current year			6	1	1	1
44. No. of Pages		245,300	1,560,005	4,000		
45. Estimated Value of publishing Plant (in <i>yen</i>)			17,910,290	520,000		
46. Orphanages and Homes			135,000	2,500		
47. Inmates in same		1	21			21
48. Hospitals and Dispensaries		18	705		1,560	1,560
49. In-patients treated			17	3	17	17
50. Out-patients					200	200
51. Industrial Establishments			12,184		49,650	49,650
52. Total inmates in same			12		See No. 46	
			541		47	47

(h) No. 6 is Secretaries; No. 9, Active Members; No. 11, Associate Members; No. 21, Association Buildings; No. 22, Value of Association Buildings.
 (i) No. 28 includes *yen* 972.00 spent on College and Schools.
 (j) Figures of 1903.

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